THE HEAVENLY ACADEMIE.

A short [illegible] be ſpeedy

vnderſtanding [illegible]

the yeeres and da[illegible]

Earth, ſtung [illegible]

Death, Reſurrection, [illegible]

Together with a briefe Catechiſme,

or inſtitution of Chriſtian Religion.

And alſo a Spirituall Combate, betweene mans

fraile and fainting, in time of ſickneſſe.

---

1. Iohn 2. Verſe 1.

If any man ſinne, we haue an aduocate with the Father, Ieſus Chriſt the righteous.

LONDON,

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LONDON.

TO THE RIGHT Worshipfull Sir *Iames Fullerton* Knight, Gentleman of His HIGH[illegible] Bed-*Chamber*, [illegible]

THE due regard which [illegible] men haue of you, for the speciall gifts with which it hath pleased God to grace you, the long experience of your Christian fauour, your willingnes to read, and wisedome to iudge and discerne of all that you read: hath made me bold to offer vnto your Worship, this testimony of my vnfained thankefulnesse, and to craue your fauourable patronage for the same. For I euer esteemed an vnprofitable life, to bee a kinde of vncomfortable death. For the matter and manner, I recommend it to the censure of the conscionable and iudicious

Readers; which will bee so much the more benevolent, because it shelters it selfe vnder your name. And thus beseeching Almighty God, to blesse your faithfull indevours in that high calling, and daily more and more to multiply his gracious mercies vpon your self, and your godly and vertuous Lady, I humbly [illegible] my leave,

Your Worships in all Christian duties to be commanded,

Barthol Robertson,

Minister of Gods Word.

THE HEAVENLY ADVOCATE.

In a short direction, for the speedy understanding of the New Testament, of the yeeres and dates of Christs age heere on earth, times, places of his Miracles, Death, Resurrection, and Ascention: In Augustus Cæsars *raigne, 42. who raigned 57. and in* Herod, *34. who raigned 37. Christ was borne.*

CHAP. I.

Of the nativity of Iohn *the Baptist, and Christs birth and actions, vntill he is about 30. yeeres;*

THE yeere of the World, 4183. when *Elizabeth*, spouse to *Zacherie*, the father of *Iohn* the Baptist was with childe (six moneths gone) *Gabriel* was sent to *Mary* vnto *Galile* to *Nazereth* to intunate her conception, *Luk.* 1. 26 and an Angel to *Ioseph*, *Matth.* 1. 20. *Marie* with Christ in her wombe went into the hill Country in haste, vnto a Citie of *Iuda* to *Zacharies* his house, *Luk.* 1. 39. *Marie* went vp againe

being great with child, from *Galile* out of the Citie of *Nazareth* vnto *Iudea*, with *Ioseph* vnto *Bethleem*, where Christ was borne, *Luke* 2. 4.7. and laid in a Manger:

The first day after his birth, the Shepheards came at the voyce of the Angel to *Ioseph* and *Mary*, *Luk.* 2. 11. and to the babe *v.* 16. who were the first publishers, *v.* 17.

After this time, the Wise-men came from the East to worship him, *Matth.* 2.1.

The 8. day Christ was circumcised. *Luk.* 2.21.

The 33. day was the purification of *Marie*, and then Iesus was carried to the Temple of *Ierusalem*, to bee presented before the Lord, *Luke* 2. 22. *Simeon* receiued him in his armes, *Luke* 2. 28. and *Anna* likewise (who had liued seuen yeeres with her husband from her virginity, and had beene widdow fourescore and foure yeeres) gaue thankes for him, *Luke* 2. 36. 37. 38.

The 2. yeere Christ was carried into Egypt, and tarried there two yeeres, *Matth.* 2.13.

The 6. yeere Christ came out of Egypt, and fearing for *Archelaus* to goe to *Iudea*, turned aside into the parts of *Galile*, and dwelt in *Nazareth*, *Matth.* 2.23.

The 12. yere he to past *Ierusalem* with *Ioseph* and *Mary*, at the feast of the Passeouer, and disputed with the doctors: frō thence he returned downe with them to *Nazareth*, and was subiect

ieſt vnto them, and hee increaſed in wiſedome and ſtature, and in fauour with God and man, *Luk.* 2. 42. 52.

In the 15. yeere of *Tiberius*, *Luke* 2. 23. *Pontius Pilate* his 4. yeere being Lieutenant of *Iudea*, *Herod* Tetrach of *Galile*, his brother *Philip* Tetrach of *Ituræa*, & *Trachonites*, *Lizanias* Tetrach of *Abilene*, Chriſt came from *Galile*, *Matth.* 3. 13. and was baptized by *Iohn* in *Iordan*, *Mar.* 9. 1. being about 30 yeeres of age.

CHAP. III.

Of Chriſts firſt yeres, publike ſanctiō in preaching & working of miracles, being the 31. of his age.

FRom *Iordan* he returned, and was immediately led into the wilderneſſe, where he was with the wilde beaſts, *Marke* 1. 13.

Iohn hauing diſputed with the Phariſies at *Bethabara*, next the day pointed at Ieſus cōming to him ſaying, *Behold the Lamb of God*, *Io.* 1. 25.

The next day *Iohn* ſtood againe, and two of his Diſciples & ſaid, *Behold the Lamb. v.* 35. 36.

The ſame day, about the tenth houre, *Andrew* and *Peter* followed him, *Iohn* 1. 39.

Chriſt on the morrow going to *Galile*, found *Philip*, *v.* 43.

The third day after, he came to *Cana* in *Galile*, and wrought the firſt miracle, *Iohn* 2. 2. 11.

After that he went down to *Capernaum*, with his mother, brethren, and diſciples; but they continued not many dayes there, *Iohn* 2. 12.

The

The Iewes Passeouer was at hand, and Iesus went vp to *Ierusalem*, and draue the buyers and sellers out of the Temple, *Iohn* 2. 13.

At night *Nicodemus* came vnto him, *Io.* 3. 2.

After he came vnto the land parts of *Iudea*, *Iohn* 3. 22. When *Iohn* was baptizing in *Enon*, beside *Salim*, *v.* 23. Iesus left *Iudea*, and departed againe into *Galilie* thorow *Samaria* to *Sychar*, and conuerted the *Samaritan* woman, at the Well, *Iohn* 4. 5. where he abode two daies, *Iohn* 4. 40. and two daies after hee departed thence and went into *Galilie*, *v.* 43.

Againe, Iesus came to *Cana* in *Galilie*, *v.* 46. and wrought the second miracle, that same day, at the seuenth houre; healing the Rulers sonne, *verse* 52.

When Iesus had manifested himselfe in *Galilie*, *Luke* 4. 14. hauing fled thither because of *Iohns* imprisonment, *Matth.* 4. 12. called *Andrew* and *Peter* at the sea of *Galilie*, *Mat.* 4. 18. and *Iames* and *Iohn*, *v.* 21, passing round about *Galilie*, *v.* 23. his fame spread abroad thorow all *Syria*, *v.* 24. there followed him great multitudes out of *Galilie* and *Decapolis*, and *Ierusalem*, and *Iudea*, and from beyond *Iordan*, *verse* 25.

From *Galilie* he went to *Nazareth*, and leauing *Nazareth* went and dwelt in *Capernaum*; which is neere the sea in the borders of *Zabulon* and *Nepthalim*, *verse* 13. and there on the

Sabbath

Sabbath day went into the Synagogue and preached, *Luke* 4. 16. and cured one possessed, *Marke* 1. 21. In the same Citie also with the foure Disciples, he healed the same day *Simons* mother in law of a feuer, *Mar.* 1. 29. and when euen was come and the sunne downe, he healed many, *verse* 32.

And in the morning very early before day, he arose & went out into a solitary place to pray, *verse* 35. and when hee saw great multitudes about him, hee commanded them to depart to the other side of the water, *Matth.* 8. 18. there in the way to the sea, hee refused three which offered to follow him, *v.* 19. *Luke* 9. 57. Then he came ouer to the other side of the sea, to the Countrey of *Gadarens*, *Marke* 5. 1. who because their diuells possessed their swine, besought him to depart: and hee gate him vp into the ship and returned backe againe, *Luke* 8. 37. where the people were waiting for him *v.* 40. to whom hee taught out of the ship, *Luke* 5. 3. from thence hee entred into his owne Citie, *Matthew* 9. 1. then to *Capernaum* againe, *Marke* 2. 1. where hee cured the sicke of the palsie, and after he had called *Matthew*, hee dined with him, *Matth.* 9. 9. where there was a great company of Publicans, and other that sate at table with them, *Luke* 5. 29. where hee disputed of *Iohn* & the Pharisies fasting, *Mar.* 2. 18. In the meane time while hee spake with

them

them, he arose and followed *Iairus* the Ruler of the Synagogue, to cure his daughter, *Mat.* 9. 18.

And vpon the way, a woman of the bloudy issue was healed in the preasse, *Mat.* 9. 20. when he came to the house he healed two blind men, *Matt.* 9. 28. and one possessed of a diuel, *v.* 32.

After this, there was a feast of the Iewes, and Iesus went vp to *Ierusalem*: this is the second Passeouer mentioned, and there at *Bethsda* a Cripple is healed on the Sabbath day, *Iohn* 5. 9.

And he went with his Disciples thorow the corne on the Sabbath, *Marke* 2. 23. vpon the second Sabbath after the first: they pluckt and and rubbed the corne, *Luke* 6. 1. The Pharisies were confounded in their quarrelling thereof, *Mat.* 12. 3. & on another Sabbath he entred into the Synagogue and taught, *Luke* 6. 6. where he healed the withered hand, for the which the Scribes were filled with madnesse.

From *Ierusalem* hee went forth vnto the mountaine, and spent the whole night in prayer, *Luke* 6. 12. and when it was day hee chose his Disciples, *verse* 13. and taught that excellent Sermon in the Mount, *Matth.* 5. 1. when he came downe from the mountaine he healed the Leper, *Matth.* 8. 2. then entred hee into *Capernaum*, and went with the Centurion to cure his seruant *Luke* 7. 2. 6.

The day after hee went to *Naim*, and there raised

raised the widdowes sonne, *Luke* 7. 11. *Iohn* sent his Disciples to Christ, *Matth.* 11. 2.

Then one of the Pharisies named *Simon*, *Luke* 7. 36. 40. desired Christ to eate with him, where *Mary Magdalen* is commended and one possessed with a diuel, blind & dumbe, is cured, *Mat.* 12. 22. while he was refuting the Pharisies, *v.* 25. his mother could not come to him for the preasse, *Luke* 8. 19. Christ preferred spirituall affinity, *Marke* 3. 35.

The same day, when Iesus was gone out of *Iairus* house, *Mat.* 13. 1 he began to teach by the sea side, and entred into a ship and sate in the sea, and all the people was by the sea side, on the land, *Marke* 4. 1.

The parable of the sower, and tares, *Matth.* 13. 24. The seed growing while men sleepe, *Marke* 4. 26. The graine of mustard-seed, *ver.* 31. The leauen, *Matth.* 13. 33. a treasure hid in the field, *verse* 44. a precious stone, *vers.* 45. a net, *verse* 47.

CHAP. III.

Of Christs more cleare and liuely manifestation, in walking thorow Iudea, *and shewing himselfe to all sorts of people.*

AFter he had finished these Parables, he departed thence, *Matthew* 13. 53. and came into his owne Countrey, *Marke* 6. 1. to *Nazareth*

vnto where he was nurſed, and (as his cuſtome was) he went into the Synagogue on the Sabbath, and ſtood vp to reade, *Luke* 4. 16. and prayed, *verſe* 27. But they thruſt him out, and led him to the top of the hill, whereon the City was built, to caſt him downe headlong, *Luke* 4. 29. There he did not many mighty workes, *Marke* 6. 5. Becauſe of their vncredulitie. *Mat.* 13. 58. but went thorow all townes and villages, teaching, and iourneying towards *Ieruſalem*, *Luke* 13. 22.

Now began hee to ſend the twelue, two and two, *Marke* 6. 7. *Iohn* being beheaded, *Matt.* 14. 10. and Chriſt hearing of it, departed thence into a ſhip into a deſart place, neere vnto *Bethſaida*, *Luke* 9. 10. yet the people ſaw them when they departed, and ranne a foot thither out of all Cities, and came thither before them. *Mar.* 6. 33. and when the day was now farre ſpent, *verſe* 35. and euening come, *Matth.* 14. 15. hee fed fiue thouſand with fiue loaues, *Iohn* 6. 3. 4.

Now the Paſſeouer, a feaſt of the Iewes was neere, Chriſt compelled his Diſciples to goe ouer the ſea towards *Bethſaida*, while hee ſent away the people, *Marke* 6. 45. but when night was come, he was there in the mountaine praying, *Matthew* 14. 23. his diſciples went ouer the ſea towards *Capernaum*, and it was darke and a great winde, *Ioh.* 6. 17. 18. and contrary, *Matt.* 14. 24. at the fourth watch, Chriſt came

walking

walking on the sea, *Marke* 6. 48. so they came to the land of *Genazereth*, and drew vp into the hauen, *verse* 53.

The day following hee came to *Capernaum*, and there reasons of the true bread and Manna, *Iohn* 6. 22. and therefore the whole Country came thither, *Mar.* 6. 55. amongst others that came frō *Ierusalem*, were certain Scribes, *Mar.* 7. 1. whose traditions confounded, *Matt.* 15. 3. From thence he departed into the coasts of *Tyrus* and *Sydon*, where hee cured the *Syrophenicians* daughter, *Marke* 8. 24. and when hee came from the coasts of *Sydon*, hee went to the sea of *Galilee* thorow the midst of the coasts of *Decapolis*: there cured a man deafe and dumbe, *Marke* 7. 32. where he went vp ro a mountain and fedde foure thousand, besides women and children, *Matth.* 15 29. and when hee had sent away the people, he tooke ship, and came into the parts of *Magdala*, or *Dalmanutha*, *ver.* 39. where Sadducees seeke a signe, and are reiected, *Matt.* 16. 4.

VVhen hee had left them, hee entred into the ship againe, and departed ouer the water, and because they had but one loafe, reproued their dulnesse in not vnderstanding what the leauen was, *Marke* 8. Then hee came to *Bethsaida*, where he tooke a blinde man out of the towne and healed him, *verse* 23. from thence to the coasts of *Cesaria*, *Philippi*, and asked his Disci-

ples

ples who he was, *Matth.* 16. 13. Six dayes after was the transfiguration, *Marke* 9. 2. The next day when they came downe from mount *Tabor*, he cast out an vnclean spirit of a child, *Luke* 9. 37. and after they departed thence they took their iourney thorow *Galile*, and he would not that any should know, *Marke* 9. 30. They bid him go out of *Galilee*, for *Herod* sought to slay him, *Luke* 13. 31. There hee said, he was to bee deliuered into the hands of men, *Matt.* 17. 22. Now when the time was, that he should be receiued vp, hee stedfastly set his face to goe to *Ierusalem*, sent vnto a village of the *Samaritans*, which did not receiue him, *Luke* 9. 52. but came to *Capernaum* and payed tribute, *Matt.* 17. 23. and hauing taught, and prepared his Disciples against ambition, and enuy, *Matth.* 8. *Luke* 9. *Marke* 9. departed from *Galilie*, and went into the coasts of *Iudea*, beyond *Iordan*, *Mat.* 19. 1. In the way answered to a question of adultery, and eternall life, *Mar.* 10. 17.

And as they were going vp to *Ierusalem*, Iesus warned them of his death, *verse* 32. and as he went thither, he passed thorow the midst of *Samaria* and *Galile*, hee cleansed ten Lepers, *Luke* 17. 11. and while he went about in *Galilie*, the Iewes feast of the Tabernacles was at hand, and he sent his Disciples to the feast, *Ioh.* 7. 8. and followed vp, although he told his brethren he would not, *ver.* 10. In the midst of the

feast

feast, he taught in the Temple, *verse* 14. In the last day and great day of the feast, hee stood and cryed, *If any man thirst*, &c. *verse* 37.

Iesus went that night from *Ierusalem*, to Mount Oliuet, and early in the morning came backe to the Temple, *Iohn* 8. 1. 2. where hee taught; and after that he taught in the treasury, *verse* 20. and they would haue stoned him, *verse*, 59. but he went out and passed by, *Iohn* 9. 1. healed one borne blinde, on the Sabbath day, *verse* 14. Christ communed the second time with him, *verse* 35, and the Pharises that stood by, *ver.* 40. and of a good shepheard, *Iob.* 10. 1.

After these things, the Lord appointed other seuenty Disciples, *Lu.* 10. 1. and taught a Lawyer charitie, by the *Samaritan* and wounded man, *verse* 25. 30, from *Ierusalem* hee past and entred into *Maries* & *Marthaes* village, *v.* 38. where he was entertained, he instructed his Disciples to pray, and the force thereof *Luke* 11. 1. a woman in the company called him blessed, *v.* 27. then a Pharisie desired him to dinner, *v.* 37. where he went in, and sate downe at the Table, and pronounced many woes against the Pharisies, and at the answere of an expounder of the Law, said the like vnto him, *ver.* 46. but taught his Disciples many Christian vertues, *Luke* 12. to the end. There were certaine present at the same season, whom he taught to

repent,

repent, *Luke* 13. 3, by a similitude of the fig-tree, *ver.* 6. After he taught in one of the Synagogues on the Sabbath day, *vers.* 10, where he healed a woman which had a spirit of infirmitie, and bowed together, *v.* 13, he dined againe with the chiefe of the Pharisies on the Sabbath day, *Luke* 14. he cured the dropsie, he spake to the guests, *v.* 7. then to him that inuited him, *v.* 12. and to one that sate at table with him, *v.* 15, the Parable of the great Supper, *v.* 16.

Chap. IIII.

Of Christs doctrine, the third yeere of his publike reuealing himselfe to the world, and disposing himselfe to death.

And it was at *Ierusalem* the feast of the dedication, and it was winter, and Iesus walked in the Temple, in *Salomons* Porch, *Ioh.* 10. 23. The Iewes would haue stoned him, *ver.* 31. but he went away againe beyond *Iordan*, vnto the place where *Iohn* was first baptizing, and there he abode, *ver.* 40. preached the Parable of the lost sheep, The groat, and prodigall sonne *Luke* 15. of the vniust Steward, *Luke* 16. 1, of indissolubilitie of marriage, *Mar.* 10. 1. for beyond *Iordan* the people resorted vnto him afresh, and as he was wont, he taught them, of *Dives* and *Lazarus*, *Luk.* 16. 19. To beware of scandall, *Luke* 17. 1. the force of faith, *v.* 6. of the Pharisie and Publican that went to pray,

Luke

Luk. 18.9. They bring infants to him, whom he blessed, *Mar.* 10. 13. taught a yong rich man how to becom perfect, *Mat.* 19. 21. The Parable of the work-men hired vnto the vineyard, *Mat.* 20. 1. from beyond *Iordan* he came to *Iudea* again, where they wold haue stoned him before. *Iohn* 11.7

CHAP. V.

While Christ is 33. yeeres of age, and 3. weekes, he is ever more and more earnest, to consummate his ministry and mans redemption.

THE tenth of *March*, Christ came ouer *Iordan* to *Bethabara*, and hearing of the decease of *Lazarus*, the eleuenth day, he continued there two dayes, *Iob.* 11. 6, the 13. day *Lazarus* dyed, and Iesus tooke his iourney to goe to raise him, *v.* 14. to them hee foretelleth his death, *Marke* 10. 33, when he had taken them out of the way, *Matt.* 20. 17. and denied the sute of *Zebedeus* two sonnes, *Matt.* 20. 20. as he drew neere to *Iericho*, hee cured a blinde man. The 14. day, *Lu.* 18. 35. In *Iericho* he is entertained by *Zacheus*, *Luk.* 19. 5. and spake the Parable of ten pieces giuen to ten seruants, *Lu.* 19. 12. as he departed from *Iericho* hee healed 2. blind men, *Mat.* 20. 29. The 15. day is spent on the way. the 16. day Christ came to *Bethania* neere vnto *Ierusalem*, about 15. furlongs, *Iohn* 11. 18. where he raised *Lazarus* now 4. dayes dead, *v.* 17. The 17. day, he goeth to the desart, to *Ephraim*, & walked no more openly among

the Iewes, v. 54. The 18. day, he continued in the desart with his Disciples. The 19. day, being 6. daies before the Passeouer, hee came to *Bethania* and supped with *Lazarus*, whom he had raised from death, *Ioh.* 12. 2. The 20. day, which is Palme-Sunday, when they drew neere to *Ierusalem*, & were come to *Bethphage*, vnto the Mount of Oliues, Iesus sent two Disciples for an Asse, and came riding to *Ierusalem*, *Mat.* 21. 1. and past to the Temple and healed the blind and halt, v. 14. The Gentiles desired *Philip* to shew Iesus vnto them, *Io.* 12. 21. he casteth the buyers and sellers out of the Temple, *Mat.* 21. 12. The children cry *Hosanna*, v. 15. Christ left them and went out of *Ierusalem* in the euening vnto *Bethania*, and lodged there, *Mat.* 21. 17. The 21. day (comming out of *Bethania*) in the morning he hungred, & cursed the fig-tree, *Mar.* 11. 12. the same day at euening Iesus went out of the Citie. The 22. day, he passed by the fig-tree, which was dried vp, *Mat.* 19. 20. so he came to *Ierusalem*, & as he walked in the Temple, auoucheth his authority, v. 27. foretelleth there their reprobation to their face by sundry Parables, the one of the two sonnes, *Mat.* 21. 28. the other of the vineyard let to husbandmen, *Lu.* 20. 9. the third of the king who made a marriage to his Son, *Mat.* 22. 1. They perceiued the similitude to bee spoken against them, therefore they would take hold of his words,

to

to deliuer him vnto the deputy, & sent spies which should faine themselues righteous men, to take him in his talke, *Lu.* 20. 20. First their disciples with the *Herodians*, *Mat.* 22. 16. concerning giuing of tribute. The 2. the Sadduces touching the resurrection, *Mar.* 12. 18. The 3. a Lawyer concerning the greatest cõmandement, *Mat.* 22. 36. The 4. the Pharises gathered together, are demanded how Christ should be *Dauids* sonne, *Mat.* 22. 41. whereupon he inferred an exhortation to the multitude, and disciples, that they should obserue whatsoeuer they commanded, but not to do as they did, *Mat.* 23. 3. But to beware of them, *Mar.* 12. 38.

Then Iesus sate downe ouer against the treasury, and preferred the widdowes mite, *v.* 41. Now Iesus went from the Temple, the disciples shew him the goodly building thereof, *Mat.* 24. 1. he foretelleth the destruction of it, and progresse of the Gospell, *Mar.* 13. 10. and of Antichrist, *v.* 14. 22. of the last day, *Lu.* 21. 27. For in the day time he was teaching in the Temple, and at night he went out, and abode in the mount that is called Oliuet. & all the people came to the Temple early in the morning to heare him, *Lu.* 21. 37. So he continued in Parables of the ten Virgins, *Mat.* 25. 1. and ten talents, *ver.* 14. he spake also without Parables, *v.* 31. and that night Christ supped in *Bethania*, in the house of *Simon* the Leper, euen as he sate at meat, *Mary* brought a box of spikenard, and powred the ointment on his head, *Mar.* 14. 3. Now two dayes after was the feast of the Passeouer, the Iewes counsell held how to kill

him, *Matth.* 26. 5. The 23. day, *Iudas* went to the Iewes, and agreed with them, *Mat.* 26. 15. The 24. day, the first day of the vnleauened bread, when they kill the Passouer, *Mar.* 14. 12. for of necessitie the Passouer must be killed, *Luk.* 22. 7. *Peter* and *Iohn* were sent to prepare it, *v.* 8. who went forth, & came into the Citie, and made it ready, and when it is now euentide, Christ came with the 12. *Mark.* 14. 16. 17. and as they sate at table, *ver.* 18. he foretelleth the treason of *Iudas*, *Mat.* 26. 25. declareth his desire he had to eat it, *Luk.* 22. 15. & when they were eating, he tooke bread, *v.* 19. Likewise after supper he tooke the cup, *Luke* 22. 20. he appeased the strife concerning superioritie, *ver.* 24. Washed his disciples feet, *Iohn* 13. 4. Then went they out to the Mount of Oliues, *Mar.* 14. 26. But *Iudas* had receiued the sop, with which Satan entred into him, *Iohn* 13. 27. and assoone as he had receiued the sop, he went out immediately, and it was night, *ver.* 30. Then Iesus began to preach and pray, the Sermon is written from the 32. *v.* of the 13. Chapter, vnto the 31. *v.* of the 14. Chapter of *Iohn*. Then did he rise and went away, and continued the Sermon from *Iohn* 15. to the 18. Chapter, *ver.* 1. and concluded with a prediction of their deniall, *v.* 31. *Peter* was also forewarned, *Mar.* 14. 30. Now his praier, first in all their presence, *Iohn* 17. the whole Chapter.

Then came Iesus to a place called *Gethsemane*, & tooke *Peter* and the two sonnes of *Zebedeus*, and prayed, *Mat.* 26. 36. Then he arose, *v.* 46. and went forth, with his disciples, ouer the brooke *Cedron*, where

where was a garden into the which he entred, and his disciples, *Iudas* also knew the place, for Iesus often times resorted thither with his disciples, *Iob.* 18. *v.* 1. 2. *Iudas* came, and the band with him, and led Christ to *Annas*, *v.* 12. 13. *Peter* had first smote *Malchus* eare, *v.* 10. which Christ healed euen then, *Luk.* 22. 51. all Christ Disciples forsooke him and ran away, *Mar.* 14. 50. yet 2. follow to *Annas* house, the one entred into the Palace of the high Priest, *Peter* stood at the doore without, then went out the other disciple which was known to the high Priest, and spake to her that kept the doore, and brought in *Peter*, & there at his entry he denied to be christs disciple, *Iob.* 18. 15. 16. 17. Then after a little while another saw him and he denied, *Luke* 22. 58. and about the space of an houre after, the seruants and officers stood there, and his cosin (whose eare *Peter* had smote off,) who had made a fire of coales, for it was cold, and *Peter* warmed him, *Iob.* 18. 18. and *Peter* denied, *Luke* 22. 60. *Annas* sent Iesus to *Caiphas*, his sonne in law, *Iob.* 18. 24. Christ is accused before the Priests, and false witnesse brought, *Mar.* 14. 55. and smote with rods, *v.* 65. They led him from *Caiphas*, to the iudgement hal in the morning; but they went not into the hall, that they might eate the Passeouer, which is the 15. day of *March*: therefore *Pilate* came out to them, *Iob.* 18. 28. and from thence entred into the common hall againe, *v.* 33. Then sent he Christ vnto *Herod*, *Luke* 23. 7. *Herod* dispised him, and sent him againe to *Pilate*, *v.* 11. who after long disputation with the

Priests, v. 13. & the 2. time, v. 20. and the 3. time, v. 22. and with the people requiring *Barabas*, *Mat.* 28. 25. and with Christ, *Ioh.* 18. 36. with his owne wife, *Mat.* 27. 19. and with Christ againe, v. 19. 10. (when *Iudas* had hanged himselfe, *Mat.* 28. 5.) then *Pilate* sate down in *Gabbatha*, about the sixt houre, which was the preparation of the Passeouer, *Ioh.* 19. 13. gaue sentence it should be as they required, *Luke* 24. 24. Then the souldiers led him to the hall, called *Praetorium*, and crowned him with thornes, *Mark.* 15, 16. & as they led him away, they caught one *Simon* of *Sirene*, comming out of the field, and on him laid they the Crosse, that he might beare it after Iesus, *Luk.* 23. 26. vntil he came to *Golgotha*, *Ioh.* 19. 17. In the way he comforted the women, & the people that followed him, *Lu.* 23. 28. Then they crucified him betwixt 2. theeues, *Mar.* 15. 27. they that passed by railed on him, *vers.* 29. and one of the theeues also, which was hanged with him on the left hand, *Lu.* 23. 39. Christ recommended his mother to *Iohn*, *Ioh.* 19. 26. And it was about the sixt houre, and there was darkenesse ouer all the Land, vntill the ninth houre, *Luke* 23. 44. Then he gaue vp the ghost: and when he was dead, one thrust him thorow with a speare, *Ioh.* 19. 34. when he was crucified, they parted his garments, v. 24. and the Centurion seeing the miracles of the son. earthquake, cleauing of the rockes, renting of the vaile of the Temple, *Matth.* 28. 51. confessed Iesus to be the Sonne of God, *ver.* 54.

Now in the euening, because it was the day of pre-

preparation that goeth before the Sabbath, *Pilate* gaue the body to *Ioseph* of *Arimathea*, and *Nicodemus* brought spices and buried him, *Iohn* 19. 38. 39. in a new sepulcher where neuer man was laid, in a garden, for that sepulcher was neere, *v.* 41. 42.

The next day that followed, which was the 26. of *March*, the Priests desired *Pilate* that the sepulcher should bee made sure, vntill the third day, *Matth.* 27. 62. In the end of the Sabbath, when the first day of the weeke began to dawne, which is the twenty seuen of *March*, came *Mary Magdalen*, and the other *Mary*, after a great earthquake, and the Angel of the Lord descended from heauen, and came and rolled backe the stone from the door, & sate vpon it, and made the keepers afraide, and in the 28. of *Matthew v.* 1. 2. 3. 4 hee said to her and *Iohanna* and to *Mary*, *Iacobi*, that Christ was risen, *Luke* 24. 10. Christ shewed himselfe first to *Mary Magdalen*, *Iohn* 20. 16. and the same day to the other women also, *Matth* 28. 9. The same day, at night (which was the first of the Sabbath) when the doores were shut, came he to the eleuen, where he eat with them, *Iohn* 20. 19. *Luke* 24. 41. Then he appeared to *Peter*, *Luke* 24. 34. Then to *Cleophas* and another disciple, going to *Emaus*, *verse* 18. That same day, when it drew towardes night, he vttered himselfe to them, *verse* 31. 10. and eight dayes after hee shewed himselfe to *Thomas*, and the rest of the Disciples, *Iohn* 20, 26. which day is the third of *April*. Vpon the twentie eight day of *March*, he appeared at the sea of *Ti-*

berius,

berias, in the morning to seauen of his Disciples, at fishing, *Iohn* 21. 2. which is the third time hee appeared to his Disciples after hee was risen from the dead, *v.* 14.

After appeared to the eleuen Disciples, which went into *Galile*, to a mountaine, where Iesus had appointed them, *Matth.* 28. 16. And when hee had gathered them together, he commanded them that they should not depart from *Ierusalem*, *Luke* 24. 49. Afterward hee led them out into *Bethania*, and lifted vp his hands and blessed them, and was carried vp into heauen, *v.* 50. 51. After that he had beene seene of them by the space of forty dayes, which maketh the fift day of *May* when he ascended, *Acts* 1. 3.

Chap. VI.

After Christ Ascention, the gifts of the Spirit, are communicated to the twelue Apostles.

And on the fifteenth day of *May*, which is the Pentecost, (according to his promise in *Ierusalem*) they were endued with power from on high, which is the Holy Ghost: To the which place of *Ierusalem*, immediately after the Ascention, the Disciples returned from *Bethania*, or Mount of Oliues, for the election of one *Matthias*, to succeed in *Iudas* place, *Acts* 1. 12. 25. 26. & *Act.* 2. 1.

FINIS.

A BREIFE CATECHISME, FOR THE instruction of Christian FAMILIES.

Together with a Spirituall *Combate, betweene Mans* Frailtie and Faith, in time *of Sickneſſe*.

LONDON,
Printed by *I. B.* for *Roger Iackſon*, and are to be ſold at his ſhop, neere Fleet Conduit, 1617.

A BRIEF CATECHISM, FOR THE Instruction of Children

Together with a Spiritual Exhortation, Before and After Baptism and Faith, in time of Temptation.

Printed by S. Tot Over Zee, and are to be sold at the Shop, near Fleet-Conduit. 1717.

A Briefe Catechisme, for the instruction of Christian Families.

Question.

Mat. 5. 6

DOe you desire to come to the Lords Supper?

John 6.27

Answ. Yes, I hunger and thirst after it.

1 Cor. 11. 27

Q. Wherefore do you so?

Ephe. 5. 30 Col. 2. 19 Gen. 1. 26

A. To have and to bee ever ioyned with the communion of Christ, and so with the Father, and the holy Ghost, and all Saints, which communion I lost in Adam.

Q. How were you made in *Adam*?

1 Cor. 5. 7 Ephe. 4. 24 Col. 3. 10

A. In the image and similitude of God, in knowledge, holinesse, righteousnesse and truth, euen to be the sonne of God.

Q. How fell you in *Adam*?

Eph. 2 1. 2, 3 Rom. 5. 16

A. By transgression I was made like vnto the beast that perisheth; euen a seruant of sinne, the world, and the Diuell.

Gen. 15. 18

Q. How may you returne to this image of God and communion with him?

A. By keeping his commaunds that he will

Heb.8 be my God, and I shall be his childe.
7.8.9. Q. How commeth God to make this co-
uenant with you?

Heb.1.2 A. Onely by Iesus Christ eternall God,
and heire of all things, made man to bring
me among many children to glory.

Q. What are the branches of this coue-
nant?

Gen. A. Two: Gods promises in Christ to
17.22 me, and my duty againe to him.

Q. Which are the promises of God in
Christ?

A. They are comprehended in the Arti-
Rom.8 cles of my Creed: I beleeue in God, &c.
32.35 which containe the promise of the Father,
Sonne, and holy Ghost, to giue vnto mee
with all Saints eternall life.

Q. What is your duty?

1 Pet. A. To beleeue in him by that faith, that
1.6.10 worketh in me loue to keepe his comman-
Phil. 1 ments.

Q. What is faith?

Gal.5.6 A. Faith is a gift of God whereby I haue
2 Pet. a substantiall euidence and assurance, by the
1.8 faithfulnesse of him that promised, that the
riches of the glorious inheritance of Christ
are mine.

Q. Is faith in the promises so contained?

A. Farre

A. Farre more then the sight, or hearing, or feeling. Mat. 16. 26. 28

Q. What are the commandements that faith teacheth you to worke?

A. The same which God spake, Thou shalt haue no other Gods before mee, &c. which commandements require to loue God about all, and my neighbour as my selfe. Ex. 20. Ro. 13. 9. 10. 1 Iohn 3. 24

Q. Can you keepe this couenant by comming to the Lords Supper?

A. I am much holpen by ioyning the Sacrament, to the hearing of the Word and Prayer. Marke 16. 15.

Q. What is a Sacrament?

A. A seale of the righteousnesse of faith, whereby all my other senses perswade my heart of Gods fauour to mee in Christ, as mine eare doth by the Word of God. Rom. 4. 11

Q. How many Sacraments of this couenant be there?

A. Two: one of entrance which is baptisme, in which by the washing of water through the Word, I am borne a gaine, made partaker of Christ to the washing away of my sinnes, and fulfilling of the Law by his righteousnesse, who is made to me righteousnesse, sanctification and redemption. Marke 1. 4. 5. 1. Pet. 3. 21. 1 Cor. 1. 30. Mat. 26. 26.

Q. The other Sacrament is the Supper of

1 Cor. 11.24 of the Lord, what is the vse of that?

A. It is the Sacrament of my continuance and growth in Christ, as eating and drinking causeth a new borne childe to grow to a perfect man.

Iohn 6.56

Q. Do you grow in Christ onely by eating and drinking the bread and wine in the Lords Supper?

1 Co. 10 1.3.4 Ephe. 3.17

A. No: but by applying to my heart by faith, the graces signified in the Lords Supper while I eat and drinke.

Q. Shew what graces you discerne in the Lords Supper?

Iohn 3.16 Ro. 12 13.20

A. 1. By Gods ministers, prouiding and dispensing bread and wine; I discerne the eternall loue of the Father, that prouided his Sonne for my saluation.

2. In my selfe I discerne the bodie of the Sinn, of which I am a member.

Ioh. 6 47.48

3. In bread, the chiefest food, I discerne Christ the onely food of my soule.

Q. You meane the body of Christ: for so are the words, *This is my body?*

A. I doe so: but together with the body I vnderstand the whole person of Christ, God and man, and all things which (as a Mediatour) he did for me.

Luk. 1 31.32. Col. 2.17

I say that sanctified humane nature which was conceiued, borne, liued, suffered for me.

Q. Shew

Q. Shew the rest of the graces?

A. The taking of the bread by the minister, signifieth the separation of Christ, begotten of the Father before all worlds, and in time borne of a Virgine for me. Gal. 4. 4, 5

Giving of thanks, the joy conceived in heaven and earth for Christs coming: Glory to the glory of God, and peace on earth, and good will towards men. Luke 2. 14

The breaking of the whole humiliation of Christ, from his incarnation, to his resurrection; his suffering in body & soule for me. Luk. 2. 24

The giving of the bread, that Christ is freely given of grace, not for our works. Tit. 3 7

Q. What is meant by giving it to his Disciples?

A. To shew that though Christ be sufficient for all, he is effectuall given onely to the Elect, that learne and practise Christ. 2 Cor. 2. 5

Q. Proceed.

A. In that it is saide, Take, eate, I beseeme that the sum of the Gospel is to me the saviour of life, making me bold to lay hold on the throne of grace, and possesse my soule fully of my Lords joy. 2 Cor. 2. 14, 15. 16 Act. 5 31 Matt. 1. 21

Q. Why would he expresse these benefits by eating?

A. To assure me that in Christ I am re- Reuel. 3. 7

Gen. 3. 22. ioyed to the true tree of life, and bread that came downe from heauen, from which I was once banished; but now may take and eate, and liue for euer.

Q. Speake in like manner of the Cup?

Heb. 9. 18. A. The taking of the cup, giuing thanks, and giuing it: signifieth this gift of Christs bloud, to purifie both God & my conscience.

Q. How commeth that?

A. My saluation is not by my merit, but by Gods Testament in Christ: this cup testifieth vnto me that the Testator is dead, & I possesse the legacy of saluation, and receiue the spirit and life of Christ to bee the child of God.

Q. What is your duty to doe in this couenant?

2. Cor. 13. 5. A. Before I come I must examine my selfe to know my estate, in faith and repentance, to purifie my selfe from infidelitie and sinne, and to appoone my selfe in my generall and particular calling to liue a christian life.

2 Cor. 1. 3. 4. In the receiuing I must by faith assure my self possessed of Gods promises, and therfore praise him.

1 Cor. 11. 25. After the receiuing, I must euer shew the Lords death, that is, professe my selfe a true Christian, by shewing my faith, by the

workes

workes of communion with the Saints: sanctification of my life, and loue of all men as much as is possible.

Q. Are you sufficient of your selfe to make this vse of the Lords Supper?

A. No, for all sufficiency is of God, of whom I craue this grace in prayer; the forme whereof is the Lords prayer, Our father which art, &c. 2 Cor. 3.5

Q. What is the summe of that, and so of all other lawfull prayers?

A. That God would bee my God, and Father, and that I may bee his childe, and so bee receiued to that image of God, in which I was first made in Adam, Iohn 20. 17 1 Cor. 15.49 Ephe. 4.23 Col. 3.10

A Spirituall Conflict betwixt *Mans frailty and faith, in* time of Sickneſſe.

FRAILTIE.

SWeet and comfortable is this life and I muſt leaue it.

Faith. It is written (O frailty) and earneſtly thinke of it; Is there not (Iob 7. verſ. 1.) an appointed time to man vpon earth, and are not his dayes as the dayes of an hireling, as a ſeruant longeth for the Sabaoth, and an hireling loketh for an end of his worke: ſo haue I had as an inheritance, the moneths of vanity, and painefull nights haue bene appointed vnto me: If I laid me downe, I ſaid, when ſhall I ariſe? and meaſuring the euening, I am full with toſſing to and fro vntill the dawning of the day againe. 2 Cor. 15. 19. In this life onely wee haue hope in Chriſt, we are of all men the moſt miſerable, againe, Heb. 11. 13. & 13. 14. We are ſtrangers and pilgrimes vpon earth, wee haue no continuing Citie here, but wee ſeeke one to come, Iob 14. 1. A man that is borne of a woman, is of ſhort continuance and full of

trouble

trouble: he shoots forth as a flower and is cut downe, he vanisheth also as a shadow and continueth not.

Frailty. Much wealth and a stanning estate shall I forgoe and leaue behinde me?

Faith. It is written, Eccles. 1. vers. 1. Vanitie of vanities, and all is but vanitie, I haue made me great workes, I haue built me houses, I haue planted me vineyards, I haue made me gardens and orchards, and planted in them trees of all fruits, I haue gathered vnto mee siluer and gold, and the choise treasure of kings and prouinces, I haue prouided me men-singers, and women-singers, and the delights of the sonnes of men: And I was great and increased aboue all that were before me: whatsoeuer my eyes desired I withheld it not from them, I withdrew not my heart from any ioy: But then I looked of all my workes that my hands had wrought, and on the trauell that I had laboured to doe, and behold all is vanitie, and vexation of the spirit, and there is no profit vnder the sunne: Therefore I hated life for the worke that is wrought vnder the sunne is grieuous vnto me, for all is vanity and vexation of spirit, I hated all my labour wherein I had trauelled, I went about to make my heart abhorre it, for what hath man of his trauell, griefe of his heart, wherein hee hath trauelled

vnder

vnder the sunne, all his dayes are sorrowes, and his trauels griefe: his heart taketh not rest in the night, which also is vanity.

Frailty. O but wife and children, & friends, lye neere my heart and minister thoughts of heauy woe vnto me, when I thinke of leauing them.

Faith. Remember (Frailty) what is written, He that loueth father and mother more then me, is not worthy of mee, and he that loueth sonne or daughter more then mee, is not worthy of me: He is the Father of the fatherlesse, and the widdowes Iudge, euen God in his holy habitation.

Frailty. O but God is angry with mee, and what shall I doe?

Faith. I will beare the wrath of the Lord, because I haue sinned against him, vntill hee plead my cause and execute iudgement for me: Then will he bring me forth to the light; and I shall see his righteousnesse, I will looke vnto the Lord, I will waite for God my Sauiour, my God will heare me: Reioyce not against me (O my enemy) for though I fall I shall rise, when I shall sit in darkenesse, the Lord shall bee a light vnto me.

Frailty. Sicknes and sufferings are tokens of Gods anger towards man or woman.

Faith. God forbid: cleane contrary both the

Lord

Lord speaks for our comfort, as many as I
Reuel. 3. 19 loue, I rebuke and chasten: Be zealous therefore and amend: Againe, haue you forgotten the consolation that speaketh vnto you as vnto
Prou. 3. 11 children? My son despise not the chastning of the Lord, neither faint when thou art rebuked of
Heb. 12. 11 him, for whom the Lord loueth he chasteneth, & he scourgeth euery sonne that he receiueth: If ye indure chastning, God offereth himselfe vnto you, as vnto sonnes, for what sonne is there, whom the father chasteneth not? If therfore ye be without correction (whereof all are partakers) then are ye bastards and not sons: The righteous cry and the Lord heareth them, and deliuereth them out of all their troubles: The Lord is neere vnto all them that are of a contrite heart, and will saue such as be afflicted in spirit. Great are the troubles of the righteous, but the Lord deliuereth them out of all: He keepeth all his bones, so that none of them is broken.

Frailty. But death is dreadfull, and what a misery of man is it to die?

Faith. I shall not die but liue, and declare the workes of the Lord, I should vtterly haue fainted, but that I beleeue verily to see the goodnesse of the Lord in the land of the liuing: Christ is to mee both in life and death aduantage; I desire to bee loosed and to bee with

Christ,

Christ, which is the best of all: Blessed are the dead which die in the Lord: Euen so saith the spirit, for they rest from their labours and their workes follow them.

Frailty. But I shall perish and be as though I neuer had beene?

Faith. Unto my sheepe that heere my voyce, I giue eternall life, and they shall neuer perish, neither shall any plucke them out of my hand: My Father which gaue them mee, is greater then all, and none is able to take them out of my fathers hands. I & my father are one.

Frailty. Yet dust I am, and to dust I must returne?

Faith. We shall be changed in a moment, in the twinkling of an eye, at the last Trumpet, for the Trumpet shall blowe, and the dead shall bee raised vp incorruptible, and wee shall bee changed, for this corruptible, must put on incorruption, and this mortall must put on immortalitie, &c. But we know this, if our earthly house of this Tabernacle be destroyed, wee haue a building giuen of God, that is, a house not made with hands, but eternall in the heauens: Therefore we sigh desiring to be clothed with our house which is from heauen.

Frailty. When I am gone, I am gone, and what hope is there after death?

Faith. I know that my redeemer liueth, and

that

that hee shall stand the last vpon the earth, and though after my skinne wormes destroy this body, yet shall I see God in my flesh; whom I my selfe shall see, and my eyes shall behold, and no other for me.

Frailty. Satan frighteth me with my sinnes, and layeth the greatnesse of them before me?

Faith. But this is a true saying, and worthy of all men to be receiued: Iesus Christ came into the world to saue sinners, whereof I am chiefe? The blessed Apostle looked vpon himselfe, as the greatest sinner in the world, and yet despaired not: But saith, for this cause hee was receiued to mercy. That Iesus Christ should first shew on him all long suffering vnto the ensample of them, which should in time to come beleeue on him vnto eternall life.

Frailty. Sathan suggesteth that my repentance is too late?

Faith. It is neuer too late that is sincere and true: the theefe vpon the Crosse came very late, yet to him was it graciously said, This day shalt thou bee with mee in Paradice. Not presuming therefore of mercy, and continuing in sinne; but truely lamenting what was past, and leauing any further to offend wilfully, I also will say in hope, Lord remember me when thou commest into thy kingdome.

Frailty. Yet God is iust and must needes punish my sin?

Faith.

Faith. That iustice is satisfied in the blood once of Christ, and euery penitent sinner may in comfort say: If any man sinne, we haue an aduocate with the Father, Iesus Christ the righteous, and he is the propitiation for our sinnes, and not onely for our sinnes, but for the sinnes of the whole world; For two titles our Sauiour Christ hath to the kingdome of heauen: the right of inheritance, and the merit of his Passion: The first belongeth to him, the second he vouchsafeth to vs in his merit: therfore our merit is not to be trusted in. For as touching our merit, remember Dauid, Enter not into iudgement with thy seruant (O Lord) for in thy sight no flesh liuing shall be iustified. When ye haue done all these things that are commanded, you shall say, we are vnprofitable seruants?

What haue done that which was once our dues to doe: Behold he found no stedfastnesse in his seruants, and laid folly vpon his Angels: how much more in them that dwell in houses of clay? whose foundation is in the dust: yea the heauens are not cleare in his sight: how much more is man abhominable and filthy, which drinketh iniquity like water. How may a man be iustified before God, or how can he be cleane that is borne of a woman: Behold, he will giue no light to the Moone, and the starres are vncleane in his sight: How much more man, a

 worme,

workes, even the sowne of man which is but a worke. The Apostle againe, When the bountifulnesse & love of God our Saviour to wards man appeared, not by the workes of righteousnesse which wee had done: but according to his mercy hee saved us by the washing of the new birth, and renewing of the holy Ghost, which he shed on us abundantly through Jesus Christ our Saviour, that wee being justified by his grace, should be heires according to the hope of eternall life.

Thus will faith ever finde comfort in the Word, to answere frailty in any point whatsoever of feare and fright, if it be sought out by carefull reading.

A Protestation in Sickneſſe.

I Wretched and woefull sinner, yet redeemed with the precious blood of Jesus Christ, through his great love, not my merit, protest before the all-seeing God, that I doe heartily desire to die in the faith, wherein it becommeth a true member of the true Church to end this life. I believe and confesse all and every part of the Christian Faith, either expressly mentioned, or truly comprised in the twelve Articles: and generally, I believe whatsoever a Christian man or woman ought to believe.

This immoveable and firme faith (God assisting mee with his grace) I shall hold, as a strong

strong and invincible hold, against all the suggestions and assaults of Satan: Wherefore, if either by his oppugning tyranny, or my sicke-nesse raging fury, I shall either speake, doe, or thinke any thing repugnant and contrary to this. Note in this my better strength both of body and mind, I disclaime it, renounce it, abhorre it, and pray that it may not be imputed unto me, as any word, worke, or thought of mine, but of Sathans malice and my sicknesse strength. To my uttermost power I remit and forgive unto all persons, all iniuries whatsoever at any time, or in any sort done unto me: and earnestly intreating them the like against from them to me in any fault, or errours of mine unto them: and I humbly acknowledge, with true woe of a grieved heart, that to my God I have not carried my selfe as I should: my faults and offences, my faults and transgressions are bitter unto me: yet doe I not despaire, but laying hold by the hand of my faith, upon my all powerfull and sweet Saviour, I humbly crave mercy, with bowed knees of heart and soule before him: I acknowledge his infinite goodnesse to me many and infinite wayes, and with heart and soule and all that is within me praise his holy Name: I commend into his hands my spirit, and though weake in body, yet strong in him, I sing and cry, Lord

Iesus

Iesus, Lord Iesus receiue mee to thee, Come Lord Iesus, come quickly, Amen, Amen.

A Prayer in Sickneſſe.

O Lord, iuſt art thou, and iuſt and true are all thy iudgements, thy wayes are mercy and truth, and there neuer was or ſhall be any end of thy goodneſſe: I humbly beſeech thee to haue mercy vpon mee, and doe not reward mee according to mine iniquities: I haue ſinned, I haue ſinned, and woe is me for it; O thou preſeruer of men, thine I am, and in thee is my truſt: in thy feare let mee liue, in thy fauour let me die; O welcome God of my comfort, Bleſſed for euer and euer, Amen.

Another Prayer.

MErcy Lord, mercy moſt holy and comfortable God, to all truely ſorrowing hearts; looke vpon thy wretch that hopeth to be thine, although moſt vnworthy to be reſpected of thee: vniuſt things haue I done, and my heart bleedeth for them; iuſt things doe I ſuffer in regard of thee my gracious God. I humbly acknowledge, if I looke what I haue done, what I ſuffer is not anſwerable: but leſſe doe I ſuffer then I haue deſerued: Deare Father, I acknowledge thy iuſtice ſo mixt with mercy, as neuer I can ſufficiently thank thee for it. Comfortable

fortable God, giue strength to my weakenesse, that more and more I may be able to beare that, which such great goodnesse of thine bindes me vnto: where sinne aboundeth, thy mercy superaboundeth, and shall not I feele it? Let not thy prayer depart out of my mouth whilest I liue and breath; if outwardly I must suffer, yet inwardly comfort and indue me with patience according to the multitude of thy mercies.

Thou knowest all, and thou canst doe all, and euer blessed be thy name, Amen, Amen.

Another Prayer.

MOst gracious redeemer, which euer art mercifull, euer comfortable and kinde to them that trust in thee, euer a Sauiour whether thou sendest vnto vs well or woe: since it is thy will that through many tribulations wee must enter into the kingdome of God: grant mee strength euer to continue and stedfastly abide, in all Christian fortitude & perseuerance against hell, death, and Sathan, and all these terrours they can inflict either vpon my soule, conscience, or body: that being assisted by thee, I may rest in thee, and receiue the crowne of life promised in thy goodnesse to all thine elect, for the which I shall sing prayses to thee in the heauens, with thee for euermore.

A Poeme to that effect.

O What strange sudden newes
vnto the world is come:
What haste the poste doth vse,
To summon all and sum.

A debt is to be paid,
A certaine day is set:
And euery man afraide
How he should pay his debt,

No surety will suffice,
No hoping of delay:
Nor humors nor no cryes,
But either die, or pay.

The bond is by the seale,
The substance faith and troth,
And who are in the world,
Must looke vnto their oath,

The Iudge is wise and iust,
His Lawe is pure and cleere;
And at his presence must,
All flesh and blood appeare.

The place shall be so great,
That none but shall haue roome,
But none that shall intreat,
To haue a partiall doome.

All

All flesh shall be indited,
Of conscience accusation,
Shall let none be acquited,
That sinne finds to damnation.

But such as mercy craues,
That are for mercy crying:
And such as mercie saues,
From the eternall dying.

Time shall yeeld vp his flowers,
And faith subscribe to grace:
Nature yeelds vp her power,
Corruption hath no place.

And in an instant all,
A sudden change shall see,
Then all the world shall fall,
Where shall no being be.

Rich, poore, both yong and old,
Faire, full and strong, and weake;
Wise, fond, both hot and cold,
The hearts of all shall breake.

The spirits shall all assemble,
And horrors hold the heart:
The iustest soule shall tremble,
For feare of their desert.

All are in sinne contained,
But who for sinnes are sorry:
Shall be from death detain'd,
To sing of mercies glory.

The

A Poeme to that effect.

The rich must leaue his wealth,
And to the graue must flye:
The youth must leaue his health,
And learne the way to dye.

The faire must leaue to paint,
And take a earthly hue:
The poore must leaue to faint,
And bid the world adue.

The wise must leaue his wit,
And make the wormes a feast:
The foole must leaue his fit,
and make the graue his rest.

No bribe shall buy an houre,
No gift procure a grace:
To sweete the smallest sower,
in the infernall place.

Since then the newes are such,
The Day of Doome so nye:
And mercy doth so much,
With highest maiesty.

So none shall mercy want,
with humble faithfull loue:
But shall in mercy haue,
The ioyes in heauen aboue.

And scape the paines of hell,
That doth to sinne belong:
And with the Angels dwell,
To sing a heauenly song.

Let vs to mercy flye,
From sinne and death to saue vs:
And vnto mercy cry,
That hell may neuer haue vs.

Amen.

THE HEAVENLY ADVOCATE:

OR

A ſhort direction for the ſpeedy vnderſtanding of the New Teſtament, of the yeeres and dayes of Chriſts age heere on *Earth, times and places of his Miracles, Death, Reſurrection, and Aſcention:*

Together with a briefe Catechiſme, for the *inſtruction of Chriſtian Families.*

And alſo a Spirituall Combate, betweene mans frailty and faith, in time of ſickneſſe.

---

1. IOHN 2. VERSE 1.

If any man ſinne, wee haue an aduocate with the Father, Ieſus Chriſt the righteous.

LONDON,
Printed by *I. B.* for *Roger Iackſon*, and are to be ſold at his ſhop, neere Fleet Conduit. 1617.

THE
FAMILY
ADVOCATE:
OR
The Right Way to the Poor's

TO THE RIGHT VVorſhipfull Sir *Iames Fullerton* Knight, Gentleman of His HIGHNES Bed-*Chamber, &c.*

THE due regard which good men haue of you, for the ſpeciall gifts with which it hath pleaſed God to grace you, the long experience of your Chriſtian fauour; your willingnes to read, and wiſedome to iudge and diſcerne of all that you read: hath made me bold to offer vnto your Worſhip, this teſtimony of my vnfained thankefulneſſe, and to craue your fauourable patronage for the ſame. For I euer eſteemed an vnprofitable life, to bee a kinde of vncomfortable death. For the matter and manner, I recommend it to the cenſure of the conſcionable and iudicious

Readers; which will bee ſo much the more beneuolent, becauſe it ſhelters it ſelfe vnder your name. And thus beſeeching Almightie God, to bleſſe your faithfull indeuours in that high calling, and daily more and more to multiply his gracious mercies vpon your ſelf, and your godly and vertuous Lady, I humbly take my leaue,

Your Worſhips in all Chriſtian duties to be commanded.

Barthol Robertſon,

Miniſter of Gods Word.

THE HEAVENLY ADVOCATE.

In a ſhort direction, for the ſpeedy vnderſtanding of the New Teſtament, of the yeeres and daies of Chriſts age heere on earth, times, places of his Miracles, Death, Reſurrection, and Aſcention: In Auguſtus Cæſars *raigne*, 42. *who raigned* 57. *and in* Herod, 34. *who raigned* 37. *Chriſt was borne.*

CHAP. I.

Of the nativity of Iohn *the Baptiſt, and Chriſts birth and actions, vntill he is about* 30. *yeeres.*

THE yeere of the World, 4183. when *Elizabeth*, ſpouſe to *Zacherie*, the father of *Iohn* the Baptiſt was with childe (ſix moneths gone) *Gabriel* was ſent to *Mary* vnto *Galile* to *Nazereth* to intunate her conception, *Luk.* 1.26 and an Angel to *Ioſeph*, *Matth.* 1. 20. *Marie* with Chriſt in her wombe went into the hill Country in haſt, vnto a Citie of *Iuda* to *Zacharies* his houſe, *Lu.* 1.39. *Marie* went vp againe

being great with child, from *Galile* out of the Citie of *Nazareth* vnto *Iudea*, with *Ioseph* vnto *Bethleem*, where Christ was borne, *Luke* 2. 4, 7. and laid in a Manger.

The firſt day after his birth, the Shepheards came at the voyce of the Angel to *Ioseph* and *Mary*, *Luk.* 2. 11. and to the babe *v.* 16. who were the firſt publiſhers, *v.* 17.

After this time, the Wiſe-men came from the Eaſt to worſhip him, *Matth.* 2. 1.

The 8. day Christ was circumciſed. *Lu.* 2. 21.

The 33. day was the purification of *Marie*, and then Ieſus was carried to the Temple of *Ieruſalem*, to bee preſented before the Lord, *Luke* 2. 22. *Simion* receiued him in his armes, *Luke* 2. 28. and *Anna* likewiſe (who had liued ſeuen yeeres with her husband from her virginity, and had beene widdow foureſcore and foure yeeres) gaue thankes for him, *Luke* 2. 36. 37. 38.

The 2. yeere Christ was carried into Egypt, and tarried there two yeeres, *Matth.* 2. 13.

The 6. yeere Christ came out of Egypt, and fearing for *Archelaus* to goe to *Iudea*, turned aſide into the parts of *Galile*, and dwelt in *Nazareth*, *Matth.* 2. 23.

The 12. yere he to paſt *Ieruſalem* with *Ioseph* and *Mary*, at the feaſt of the Paſſeouer, and diſputed with the doctors: frō thence he returned downe with them to *Nazareth*, and was ſubiect

ieſt vnto them, and hee increaſed in wiſedome and ſtature, and in fauour with God and man, *Luk.* 2. 42. 52.

In the 15. yeere of *Tiberius*, *Luke* 2. 23. *Pontius Pilate* his 4. yeere being Lieutenant of *Iudea*, *Herod* Tetrach of *Galile*, his brother *Philip* Tetrach of *Itrurea*, & *Trachonites*, *Lizanias* Tetrach of *Abilene*, Chriſt came from *Galile*, *Matth.* 3. 13. and was baptized by *Iohn* in *Iordan*, *Mar.* 9. 1. being about 30 yeeres of age.

Chap. II.

*Of Chriſts firſt yeres, publike funct*ō *in preaching & working of miracles, being the* 31. *of his age.*

From *Iordan* he returned, and was immediately led into the wilderneſſe, where he was with the wilde beaſts, *Marke* 1. 13.

Iohn hauing diſputed with the Phariſies at *Bethabora*, next the day pointed at Ieſus cōming to him: ſaying, *Behold the Lamb of God*, *Io.* 1. 29.

The next day *Iohn* ſtood againe, and two of his Diſciples & ſaid, *Behold the Lamb. v.* 35. 36.

The ſame day, about the tenth houre, *Andrew* and *Peter* followed him, *Iohn* 1. 39.

Chriſt on the morrow going to *Galile*, found *Philip*, *v.* 43.

The third day after, he came to *Cana* in *Galile*, and wrought the firſt miracle, *Iohn* 2. 2. 11.

After that he went down to *Capernaum*, with his mother, brethren, and diſciples; but they continued not many dayes there, *Iohn* 2. 12.

The

The Iewes Passeouer was at hand, and Iesus went vp to *Ierusalem*, and draue the buyers and sellers out of the Temple, *Iohn* 2.13.

At night *Nicodemus* came vnto him, *Io.*3.2.

After he came vnto the land parts of *Iudea*, *Iohn* 3.22. When *Iohn* was baptizing in *Enon*, beside *Salim*, *v.* 23. Iesus left *Iudea*, and departed againe into *Galilie* thorow *Samaria* to *Sychar*, and conuerted the *Samaritan* woman, at the Well, *Iohn* 4.5. where he abode two daies, *Iohn* 4. 40. and two daies after hee departed thence and went into *Galilie*, *v.*43.

Againe, Iesus came to *Cana* in *Galilie*, *v.*46. and wrought the second miracle, that same day, at the seuenth houre; healing the Rulers sonne, *verse* 52.

When Iesus had manifested himselfe in *Galilie*, *Luke* 4. 14. hauing fled thither because of *Iohns* imprisonment, *Matth.*4.12. called *Andrew* and *Peter* at the sea of *Galilie*, *Mat.*4. 18. and *Iames* and *Iohn*, *v.* 21. passing round about *Galilie*, *v.* 23. his fame spread abroad thorow all *Syria*, *v.* 24. there followed him great multitudes out of *Galilie* and *Decapolis*, and *Ierusalem*, and *Iudea*, and from beyond *Iordan*, *verse* 25.

From *Galilie* he went to *Nazareth*, and leauing *Nazareth* went and dwelt in *Capernaum*: which is neere the sea in the borders of *Zabulon* and *Nepthalim*, *verse* 13. and there on the

Sabbath

Sabbath day went into the Synagogue and preached, *Luke* 4. 16. and cured one possessed, *Marke* 1. 21. In the same Citie also with the foure Disciples, he healed the same day *Simons* mother in law of a feuer, *Mar.* 1. 29. and when eeuen was come and the sunne downe, he healed many, *verse* 32.

And in the morning very early before day, he arose & went out into a solitary place to pray, *verse* 35. and when hee saw great multitudes about him, hee commanded them to depart to the other side of the water, *Matth.* 8. 18. there in the way to the sea, hee refused three which offered to follow him, *v.* 19. *Luke* 9. 57. Then he came ouer to the other side of the sea, to the Countrey of *Gadarens*, *Marke* 5. 1. who because their diuells possessed their swine, besought him to depart: and hee gate him vp into the ship and returned backe againe, *Luke* 8. 37. where the people were waiting for him *v.* 40. to whom hee taught out of the ship, *Luke* 5. 3. from thence hee entred into his owne Citie, *Matthew* 9. 1. then to *Capernaum* againe, *Marke* 2. 1. where hee cured the sicke of the palsie, and after he had called *Matthew*, hee dined with him, *Matth.* 9. 9. where there was a great company of Publicans, and other that sate at table with them, *Luke* 5. 29. where hee disputed of *Iohn* & the Pharisies fasting, *Mar.* 2. 18. In the meane time while hee spake with

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them

them, he aroſe and followed *Iairus* the Ruler of the Synagogue, to cure his daughter, *Mat.* 9. 18.

And vpon the way, a woman of the bloudy iſſue was healed in the preaſe, *Mat.* 9. 20. when he came to the houſe he healed two blind men, *Matt.* 9. 28. and one poſſeſſed of a diuel, *v.* 32.

After this, there was a feaſt of the Iewes, and Ieſus went vp to *Ieruſalem*: this is the ſecond Paſſeouer mentioned, and there at *Betheſda* a Cripple is healed on the Sabbath day, *Iohn* 5. 9.

And he went with his Diſciples thorow the corne on the Sabbath, *Marke* 2. 23. vpon the ſecond Sabbath after the firſt: they pluckt and and rubbed the corne, *Luke* 6. 1. The Phariſies were confounded in their quarrelling thereof, *Mat.* 12. 3. & on another Sabbath he entred into the Synagogue and taught, *Luke* 6. 6. where he healed the withered hand, for the which the Scribes were filled with madneſſe.

From *Ieruſalem* hee went forth vnto the mountaine, and ſpent the whole night in prayer, *Luke* 6. 12. and when it was day hee choſe his Diſciples, *verſe* 13. and taught that excellent Sermon in the Mount, *Matth.* 5. 1. when he came downe from the mountaine he healed the Leper, *Matth.* 8. 2. then entred hee into *Capernaum*, and went with the Centurion to cure his ſeruant *Luke* 7. 2. 6.

The day after hee went to *Naim*, and there raiſed

raiſed the widdowes ſonne, *Luke* 7. 11. *Iohn* ent his Diſciples to Chriſt, *Matth.* 11. 2.

Then one of the Phariſies named *Simion*, *Luke* 7. 36. 40. deſired Chriſt to eate with him, where *Mary Magdalen* is commended, and one poſſeſſed with a diuel, blind, & dumbe, is cured, *Mat.* 12. 22. while he was refuting the Phariſies, *v.* 25. his mother could not come to him for the preaſe, *Luke* 8. 19. Chriſt preferred ſpiritual affinity, *Marke* 3. 35.

The ſame day, when Ieſus was gone out of *Iairus* houſe, *Mat.* 13. 1. he began to teach by the ſea ſide, and entred into a ſhip and ſate in the ſea, and all the people was by the ſea ſide, on the land, *Marke* 4. 1.

The parable of the ſower, and tares, *Matth.* 13. 24. The ſeed growing while men ſleepe, *Marke* 4. 26. The graine of muſtard-ſeed, *ver.* 31. The leauen, *Matth.* 13. 33. a treaſure hid in the field, *verſe* 44. a precious ſtone, *verſ.* 45. a net, *verſe* 47.

Chap. III.

Of Chriſts more cleare and lively manifeſtation, in walking thorow Iudea, *and ſhewing himſelfe to all ſorts of people.*

After he had finiſhed theſe Parables, he departed thence, *Matthew* 13. 53. and came into his owne Countrey, *Marke* 6. 1. to *Nazareth*

reth where he was nurſed, and (as his cuſtom was) he went into the Synagogue on the Sabbath, and ſtood vp to reade, *Luke* 4. 16. and prayed, *verſe* 27. But they thruſt him out, and led him to the top of the hill, whereon the City was built, to caſt him downe headlong, *Luke* 4. 29. There he did not many mighty workes *Marke* 6. 5. Becauſe of their vncredulitie. *Matt.* 13. 58. but went thorow all townes and villages, teaching, and iourneying towards *Ieruſalem*, *Luke* 13. 22.

Now began hee to ſend the twelue, two and two, *Marke* 6. 7. *Iohn* being beheaded, *Matt.* 14. 10. and Chriſt hearing of it, departed thence into a ſhip into a deſart place, neere vnto *Bethſaida*, *Luke* 9. 10. yet the people ſaw them when they departed, and ranne a foot thither out of all Cities, and came thither before them. *Mar.* 6. 33. and when the day was now farre ſpent, *verſe* 35. and euening come, *Matth.* 14. 15. hee fed fiue thouſand with fiue loaues, *Iohn* 6. 3. 4.

Now the Paſſeouer, a feaſt of the Iewes was neere, Chriſt compelled his Diſciples to goe ouer the ſea towards *Bethſaida*, while hee ſent away the people, *Marke* 6. 45. but when night was come, he was there in the mountaine praying, *Matthew* 14. 23. his diſciples went ouer the ſea towards *Capernaum*, and it was darke and a great winde, *Ioh.* 6. 17. 18. and contrary, *Matt.* 14. 24. at the fourth watch, Chriſt came walking

walking on the sea, *Marke* 6. 48. so they came to the land of *Genazereth*, and drew vp into the hauen, *verse* 53.

The day following hee came to *Capernaum*, and there reasons of the true bread and Manna, *Iohn* 6. 22. and therefore the whole Countrey came thither, *Mar.* 6. 55. amongst others that came frō *Ierusalem*, were certain Scribes, *Mar.* 7. 1. whose traditions confounded, *Matt.* 15. 3. From thence he departed into the coasts of *Tyrus* and *Sydon*, where hee cured the *Syrophinissians* daughter, *Marke* 8. 24. and when hee came from the coasts of *Sydon*, hee went to the sea of *Galilie* thorow the midst of the coasts of *Decapolis*: there cured a man deafe and dumbe, *Marke* 7. 31. where he went vp to a mountain and fedde foure thousand, besides women and children, *Matth.* 15 29. and when hee had sent away the people, he tooke ship, and came into the parts of *Magdala*, or *Dalmannutha*, *ver.* 39. where Sadduces seeke a signe, and are reiected, *Matt.* 16. 4.

VVhen hee had left them, hee entred into the ship againe, and departed ouer the water, and because they had but one loafe, reproued their dulnesse in not vnderstanding what the leauen was, *Marke* 8. Then hee came to *Bethsaida*, where he tooke a blinde man out of the towne and healed him, *verse* 23. from thence to the coasts of *Cesaria*, *Philippi*, and asked his Disci-

ples

ples who he was, *Matth.* 16. 13. six dayes after was the transfiguration, *Marke* 9. 2. The next day when they came downe from mount *Tabor*, he cast out an vnclean spirit of a child, *Luke* 9. 37. and after they departed thence they took their iourney thorow *Galile*, and he would not that any should know, *Marke* 9. 30. They bid him go out of *Galilie*, for *Herod* sought to slay him, *Luke* 13. 21. There hee said, he was to be deliuered into the hands of men, *Matt.* 17. 22. Now when the time was, that he should be receiued vp, hee stedfastly set his face to goe to *Ierusalem*, sent vnto a village of the *Samaritans*, which did not receiue him, *Luk.* 9. 52. but came to *Capernaum* and payed tribute, *Matt.* 17, 22. and hauing taught, and prepared his Disciples against ambition, and enuy, *Matth.* 8. *Luke* 9. *Marke* 9. departed from *Galilie*, and went into the coasts of *Iudea*, beyond *Iordan*, *Mat.* 19, 1. In the way answered to a question of adultery, and eternall life, *Mar.* 10. 17.

And as they were going vp to *Ierusalem*, Iesus warned them of his death, *verse* 32. and as he went thither, he passed thorow the midst of *Samaria* and *Galile*, hee cleansed ten Lepers, *Luke* 17. 11. and while he went about in *Galilie*, the Jewes feast of the Tabernacles was at hand, and he sent his Disciples to the feast, *Ioh.* 7. 8. and followed vp, although he told his brethren he would not, *ver.* 10. In the midst of the feast

feaſt, he taught in the Temple, *verſe* 14. In the laſt day and great day of the feaſt, hee ſtood and cryed, *If any man thirſt*, &c. *verſe* 37.

Jeſus went that night from *Ieruſalem*, to Mount Oliuet, and early in the morning came backe to the Temple, *Iohn* 8. 1. 2. where hee taught; and after that he taught in the treaſury, *verſe* 20. and they would haue ſtoned him, *verſe*, 59. but he went out and paſſed by, *Iohn* 9. 1. healed one borne blinde, on the Sabbath day, *verſe* 14. Chriſt communed the ſecond time with him, *verſe* 35, and the Phariſes that ſtood by, *ver.* 40. and of a good ſhepheard, *Iob.* 10. 1.

After theſe things, the Lord appointed other ſeuenty Diſciples, *Lu.* 10. 1. and taught a Lawyer charitie, by the *Samaritan* and wounded man, *verſe* 25. 30, from *Ieruſalem* hee paſt and entred into *Maries* & *Marthaes* village, *v.* 38. where he was entertained, he inſtructed his Diſciples to pray, and the force thereof *Luke* 11. 1. a woman in the company called him bleſſed, *v.* 27. then a Phariſie deſired him to dinner, *v.* 37. where he went in, and ſate downe at the Table, and pronounced many woes againſt the Phariſies, and at the anſwere of an expounder of the Law, ſaid the like vnto him, *ver.* 46. but taught his Diſciples many Chriſtian vertues, *Luke* 12, to the end. There were certaine preſent at the ſame ſeaſon, whom he taught to

repent,

repent, *Luke* 13, 2, by a similitude of the fig-tree, *ver.* 6. After he taught in one of the Synagogues on the Sabbath day, *vers.* 10, where he healed a woman which had a spirit of infirmitie, and bowed together, *v.* 13, he dined againe with the chiefe of the Pharisies on the Sabbath day, *Luke* 14. he cured the dropsie, he spake to the guests, *v.* 7. then to him that inuited him, *v.* 12. and to one that sate at table with him, *v.* 15, the Parable of the great Supper, *v.* 16.

Chap. IIII.

Of Christs doctrine, the third yeere of his publike reuealing himselfe to the world, and disposing himselfe to death.

And it was at *Ierusalem* the feast of the dedication, and it was winter, and Iesus walked in the Temple, in *Salomons* Porch, *Ioh.* 10. 23. The Iewes would haue stoned him, *ver.* 31. but he went away againe beyond *Iordan*, vnto the place where *Iohn* was first baptizing, and there he abode, *ver.* 40. preached the Parable of the lost sheep, The groat, and prodigall sonne *Luke* 15. of the vniust Steward, *Luke* 16. 1, of indissolubilitie of marriage, *Mar.* 10. 1. for beyond *Iordan* the people resorted vnto him afresh, and as he was wont, he taught them, of *Dines* and *Lazarus*, *Luk.* 16. 19. To beware of scandall, *Luke* 17. 1. the force of faith, *v.* 6. of the Pharisie and Publican that went to pray

Luk. 18.9. They bring infants to him, whom he blessed, *Mar.* 10.13. taught a yong rich man how to becom perfect, *Mat.* 29.21. The Parable of the work-men hired vnto the vineyard, *Mat.* 20.1. from beyond *Iordan* he came to *Iudea* a-gain, where they wold haue stoned him before. *Iohn* 11.7

CHAP. V.

While Christ is 33. yeeres of age, and 3. weekes, he is euer more and more earnest, to consumate his ministry and mans redemption.

THE tenth of *March*, Christ came ouer *Iordan* to *Bethabara*, and hearing of the decease of *Lazarus*, the eleuenth day, he con-tinued there two dayes, *Ioh.* 11. 6, the 13. day *Lazarus* dyed, and Iesus tooke his iourney to goe to raise him, *v.* 14. to them hee foretelleth his death, *Marke* 10. 33, when he had taken them out of the way, *Matt.* 20. 17. and denied the sute of *Zebedeus* two sonnes, *Matt.* 20.20. as he drew neere to *Iericho*, hee cured a blinde man. The 14. day, *Lu.* 18.35. In *Iericho* he is en-tertained by *Zacheus*, *Luk.* 19.5. and spake the Parable of ten pieces giuen to ten seruants, *Lu.* 19. 12. as he departed from *Iericho* hee healed 2. blind men, *Mat.* 20.29. The 15. day is spent on the way. the 16. day Christ came to *Bethania* neere vnto *Ierusalem*, about 15. furlongs, *Iohn* 11. 18. where he raised *Lazarus* now 4. dayes dead. *v.* 17. The 17. day, he goeth to the desart, to *Ephraim*, & walked no more openly among

the Iewes, v. 54. The 18. day, he continued in the desart with his Disciples. The 19. day, being 6. daies before the Passeouer, hee came to *Bethania* and supped with *Lazarus*, whom he had raised from death, *Ioh.* 12. 2. The 20. day, which is Palme-Sunday, when they drew neere to *Ierusalem*, & were come to *Bethphage*, vnto the Mount of Oliues, Iesus sent two Disciples for an Asse, and came riding to *Ierusalem*, *Mat.* 21. 1. and past to the Temple and healed the blind and halt, *v.* 14. The Gentiles desired *Philip* to shew Iesus vnto them, *Io.* 12. 21. he casteth the buyers and sellers out of the Temple, *Mat.* 21. 12. The children cry *Hosanna*, *v.* 15. Christ left them and went out of *Ierusalem* in the euening, vnto *Bethania*, and lodged there, *Mat.* 21. 17. The 21. day (comming out of *Bethania*) in the morning he hungred, & cursed the fig-tree, *Mar.* 11. 12. the same day at euening Iesus went out of the Citie. The 22. day, he passed by the fig-tree, which was dried vp, *Mat.* 19. 20. so he came to *Ierusalem*, & as he walked in the Temple, auoucheth his authority, *v.* 27. foretelleth there their reprobation to their face by sundry Parables, the one of the two sonnes, *Mat.* 21. 28. the other of the vineyard let to husbandmen, *Lu.* 20. 9. the third of the king who made a marriage to his Son, *Mat.* 22. 1. They perceiued the similitude to bee spoken against them, therefore they would take hold of his words,

to

to deliuer him vnto the deputy, & sent spies which should faine themselues righteous men, to take him in his talke, *Lu.* 20. 20. First their disciples with the *Herodians*, *Mat.* 21. 16. concerning giuing of tribute. The 2. the Sadduces touching the resurrection, *Mar.* 12. 18. The 3. a Lawyer concerning the greatest cōmandement, *Mat.* 22. 36. The 4. the Pharisies gathered together, are demanded how Christ should be *Dauids* sonne, *Mat.* 22. 41. whereupon he inferred an exhortation to the multitude, and disciples, that they shold obserue whatsoeuer they commanded, but not to do as they did, *Mat.* 23. 3. But to beware of them, *Mar.* 12. 38.

Then Iesus sate downe ouer against the treasury, and preferred the widdowes mite, *v.* 41. Now Iesus went from the Temple, the disciples shew him the goodly building thereof, *Mat.* 24. 1. he foretelleth the destruction of it, and progresse of the Gospell, *Mar.* 13. 10. and of Antichrist, *v.* 14. 22. of the last day, *Lu.* 21. 27. For in the day time he was teaching in the Temple, and at night he went out, and abode in the mount that is called Oliuet, & all the people came to the Temple early in the morning to heare him, *Lu.* 21. 37. So he continued in Parables of the ten Virgins, *Mat.* 25. 1 and ten talents, *ver.* 14. he spake also without Parables, *v.* 31. and that night Christ supped in *Bethania*, in the house of *Simon* the Leper, euen as he sate at meat, *Mary* brought a box of Spikenard, and powred the ointment on his head, *Mar.* 14. 3. Now two dayes after was the feast of the Passeouer, the Iewes counsell held how to kill

him, *Matth.* 26. 5. The 23. day, *Iudas* went to the Iewes, and agreed with them, *Mat.* 26. 15. The 24. day, the first day of the vnleauened bread, when they kill the Passouer, *Mar.* 13. 12. for of necessitie the Passeouer must be killed, *Luk.* 22. 7. *Peter* and *Iohn* were sent to prepare it, *v.* 8. who went forth, & came into the Citie, and made it ready, and when it is now euentide, Christ came with the 12. *Mark.* 14. 16. 17. and as they sate at table, *ver.* 18. he foretelleth the treason of *Iudas*, *Mat.* 26. 25. declareth his desire he had to eat it, *Luk.* 22. 15. & when they were eating, he tooke bread, *v.* 19. Likewise after supper he tooke the cup, *Luke* 22. 20. he appeased the strife concerning superioritie, *ver.* 24. washed his disciples feet, *Iohn* 13. 4. Then went they out to the Mount of Oliues, *Mar.* 14. 26. But *Iudas* had receiued the sop, with which Satan entred into him, *Iohn* 13. 27. and assoone as he had receiued the sop he went out immediately, and it was night, *ver.* 30. Then Iesus began to preach and pray, the Sermon is written from the 32. *v.* of the 13. Chapter, vnto the 31. *v.* of the 14. Chapter of *Iohn*. Then did he rise and went away, and continued the Sermon from *Iohn* 15. to the 16. Chapter, *ver* 33. and concluded with a prediction of their denial, *v.* 32. *Peter* was also forewarned, *Mar.* 14. 30. Now his praier, first in all their presence, *Iohn* 17. the whole Chapter.

Then came Iesus to a place called *Gethsemane*, & tooke *Peter* and the two sonnes of *Zebedeus*, and prayed, *Mat.* 26. 36. Then he arose, *v.* 46. and went forth with his disciples, ouer the brooke *Cedron*,

where was a garden into the which he entred, and his disciples, *Iudas* also knew the place, for Iesus often times resorted thither with his disciples, *Ioh.* 18. *v.* 1. 2. *Iudas* came, and the band with him, and led Christ to *Annas*, *v.* 12. 13. *Peter* had first smote *Malchus* eare, *v.* 10. which Christ healed euen then, *Luk.* 22, 51. all Christ Disciples forsooke him and ran away, *Mar.* 14. 50. yet 2. follow to *Annas* house, the one entred into the Palace of the high Priest, *Peter* stood at the doore without, then went out the other disciple which was known to the high Priest, and spake to her that kept the doore, and brought in *Peter*, & there at his entry he denied to be christs disciple, *Ioh.* 18. 15. 16. 17. Then after a little while another saw him and he denied, *Luke* 22. 58. and about the space of an houre after, the seruants and officers stood there, and his cosin (whose eare *Peter* had smote off,) who had made a fire of coales, for it was cold, and *Peter* warmed him, *Ioh.* 18. 18. and *Peter* denied, *Luke* 22. 60. *Annas* sent Iesus to *Caiphas*, his sonne in law, *Ioh.* 18. 24. Christ is accused before the Priests, and false witnesse brought, *Mar.* 14. 55. and smote with rods, *v.* 65. They led him from *Caiphas*, to the iudgement hal in the morning; but they went not into the hall, that they might eate the Passeouer, which is the 25. day of *March*: therefore *Pilate* came out to them, *Ioh.* 18. 28. and from thence entred into the common hall againe, *v.* 33. Then sent he Christ vnto *Herod*, *Luke* 23. 7. *Herod* dispised him, and sent him againe to *Pilate*, *v.* 11. who after long disputation with the

berius, in the morning to seaven of his Disciples, at fishing, *Iohn* 21. 1. which is the third time hee appeared to his Disciples after hee was risen from the dead, *v.* 14.

After appeared to the eleuen Disciples, which went into *Galile*, to a mountaine, where Iesus had appointed them, *Matth.* 28. 16. And when hee had gathered them together, he commanded them that they should not depart from *Ierusalem*, *Luke* 24. 49. Afterward hee led them out into *Bethania*, and lifted vp his hands and blessed them, and was carried vp into heauen, *v.* 50. 51. After that he had beene seene of them by the space of forty dayes, which maketh the fift day of *May* when he ascended, *Acts* 1. 2.

Chap. VI.

After Christ Ascention, the gifts of the Spirit, are communicated to the twelue Apostles.

And on the fifteenth day of *May*, which is the Pentecost, (according to his promise in *Ierusalem*) they were endued with power from on high, which is the Holy Ghost: To the which place of *Ierusalem*, immediately after the Ascention, the Disciples returned from *Bethania*, or Mount of Oliues, for the election of one *Matthias*, to succeed in *Iudas* place, *Acts* 1. 12. 25. 26. & *Act.* 2. 1.

FINIS.

A BREIFE CATECHISME, FOR THE instruction of Christian FAMILIES.

Together with a Spirituall *Combate, betweene Mans* Frailtie and Faith, in time *of Sickneſſe*.

LONDON,
Printed by *I. B.* for *Roger Iackson*, and are to be ſold at his ſhop, neere Fleet Conduit, 1617.

A Briefe Catechiſme, for *the inſtruction of Chriſtian Families.*

Queſtion.

Mat. 5 6

DOe you deſire to come to the Lords Supper?

Iohn 6.27

Anſw. Yes, I hunger and thirſt after it.

1 Cor. 12. 27

Q. Wherefore do you ſo?

Ephe. 5.30 Col. 2.19

A. To haue and to bee euer ioyned with the communion of Chriſt, and ſo with the Father, and the holy Ghoſt, and all Saints, which communion I loſt in Adam.

Gen. 1.26

Q. How were you made in *Adam?*

1 Cor. 5.7 Ephe. 4.24 Col. 3.10

A. In the image and ſimilitude of God, in knowledge, holineſſe, righteouſneſſe and truth, euen to be the ſonne of God.

Eph. 2 1.2.3 Rom. 6.16

Q. How fell you in *Adam?*

A. By tranſgreſſion I was made like vnto the beaſt that periſheth; euen a ſeruant of ſinne, the world, and the Diuell.

Gen. 15. 18

Q. How may you returne to this image of God and communion with him?

Heb.8 be my God, and I shall be his childe.
7.8.9. Q. How commeth God to make this co-
uenant with you?

He.1.2 A. Onely by Iesus Christ eternall God, and heire of all things, made man to bring me among many children to glory.

Q. What are the branches of this coue-
nant?

Gen. A. Two: Gods promises in Christ to
17.1.23 me, and my duty againe to him.

Q. Which are the promises of God in
Christ?

Ro. 8 A. They are comprehended in the Arti-
32.35 cles of my Creed: I beleeue in God, &c. Which containe the promise of the Father, Sonne, and holy Ghost, to giue vnto mee with all Saints eternall life.

Q. What is your duty?

1 Pet. A. To beleeue in him by that faith, that
1.6.10 worketh in me loue to keepe his commande-
Phil. 1 ments.
11

Ga.5 6 Q. What is faith?

A. Faith is a gift of God whereby I haue
1 Pet. a substantiall euidence and assurance, by the
1.8 faithfulnesse of him that promised, that the riches of the glorious inheritance of Christ are mine.

Q. Is faith in the promises so contained?

A. Farre

A. Farre more then the sight, or hearing, or feeling. Mat. 16. 26. 28

Q. What are the commandements that faith teacheth you to worke?

A. The same which God spake, Thou shalt haue no other Gods before mee, &c. which commandements require to loue God aboue all, and my neighbour as my selfe. Ex. 20. Ro. 13. 9. 10. 1 Iohn 3. 24

Q. Can you keepe this couenant by comming to the Lords Supper?

A. I am much holpen by ioyning the Sacrament, to the hearing of the Word and Prayer. Marke 16. 15.

Q. What is a Sacrament?

A. A seale of the righteousnesse of faith, whereby all my other senses perswade my heart of Gods fauour to mee in Christ, as mine eare doth by the Word of God. Rom. 4. 11

Q. How many Sacraments of this couenant be there?

A. Two: one of entrance which is baptisme, in which by the washing of water through the Word, I am borne againe, made partaker of Christ to the washing away of my sinnes, and fulfilling of the Law by his righteousnesse, who is made to me righteousnesse, sanctification and redemption. Marke 1. 4. 5. 1. Pet. 3. 21. 1 Cor. 1. 20

Q. The other Sacrament is the Supper of Matt. 26. 26.

1 Cor. 11.24 of the Lord, what is the vse of that?

A. It is the Sacrament of my continuance and growth in Christ, as eating and drinking causeth a new borne childe to grow to a perfect man.

Iohn 6.56

Q. Do you grow in Christ onely by eating and drinking the bread and wine in the Lords Supper?

1 Co. 10 1.3.4 Ephe. 3.17 A. No: but by applying to my heart by faith, the graces signified in the Lords Supper while I eat and drinke.

Q. Shew what graces you discerne in the Lords Supper?

Iohn 3.16 Ro. 11 13.20 A. 1. By Gods minister, prouiding and disposing bread and wine; I discerne the eternall loue of the Father, that prouided his Sonne for my saluation.

2. In my selfe I discerne the bodie of the Elect, of which I am a member.

Ioh. 6 47.48. 3. In bread, the chiefest food, I discerne Christ the onely food of my soule.

Q. You meane the body of Christ: for so are the words, *This is my body?*

Luk. 1 31.32 Col. 2.17 A. I doe so: but together with the body I vnderstand the whole person of Christ, God and man, and all things which (as a Mediatour) he did for me.

I say that sanctified humane nature which was conceiued, borne, liued, suffered for me.

Q. Shew

Q. Shew the rest of the graces?

A. The taking of the bread by the minister, signifieth the separation of Christ, begotten of the Father before all worlds, and in time borne of a Virgine for me. Gal. 4. 4.5

Giuing of thankes, the ioy conceiued in heauen and earth for Christs comming: To the glory of God, and peace on earth, and good will towards men. Luke 2.14

The breaking of the whole humilitie of Christ, from his incarnation, to his resurrection; his suffering in body & soule for me. Luk. 2. 24

The giuing of the bread, that Christ is freely giuen of grace, not for our workes. Tit. 3 7

Q. What is meant by giuing it to his Disciples?

A. To shew that though Christ be sufficient for all, he is effectuall giuen only to the Elect, that learne and practise Christ. 2 Cor. 3.5 &c. 11

Q. Proceed.

A. In that it is saide, Take, eate, I discerne that the sum of the Gospel is to me the sauour of life, making mee bold, to lay hold on the throne of grace, and possesse my selfe fully of my Lords ioy. 2 Cor. 2.14, 15.16 Matt. 1.21

Q. Why would he expresse these benefits by eating?

A. To assure me that in Christ I am re- Reuel. 2.7

A Spirituall Conflict betwixt *Mans frailty and faith, in* time of Sickneſſe.

FRAILTIE.

SWeet and comfortable is this life and I muſt leaue it.

Faith. It is written (O frailty) and earneſtly thinke of it; Is there not (Iob 7. verſ. 1.) an appointed time to man vpon earth, and are not his dayes as the dayes of an hireling, as a ſeruant longeth for the Sabaoth, and an hireling loketh for an end of his worke: ſo haue I had as an inheritance, the moneths of vanity, and painefull nights haue been appointed vnto me: If I laid me downe, I ſaid, when ſhall I ariſe? and meaſuring the euening, I am full with toſſing to and fro vntill the dawning of the day againe. 2 Cor. 15. 19. In this life onely wee haue hope in Chriſt, we are of all men the moſt miſerable, againe, Heb. 11. 13. & 13. 14. We are ſtrangers and pilgrimes vpon earth, wee haue no continuing Citie here, but wee ſeeke one to come, Iob 14. 1. A man that is borne of a woman, is of ſhort continuance and full of

trouble

trouble: he ſhoots forth as a flower and is cut downe, he vaniſheth alſo as a ſhadow and continueth not.

Frailty. Much wealth and a ſhining eſtate ſhall I forgoe and leaue behinde me?

Faith. It is written, Eccleſ. 1. verſ. 1. Vanitie of vanities, and all is but vanitie, I haue made me great workes, I haue built me houſes, I haue planted me vineyards, I haue made me gardens and orchards, and planted in them trees of all fruits, I haue gathered vnto mee ſilver and gold, and the choiſe treaſure of kings and prouinces, I haue prouided me men-ſingers, and women-ſingers, and the delights of the ſonnes of men: And I was great and increaſed aboue all that were before me: whatſoeuer my eyes deſired I withheld it not from them, I withdrew not my heart from any ioy: But then I looked of all my workes that my hands had wrought, and on the trauell that I had laboured to doe, and behold all is vanitie, and veration of the ſpirit, and there is no profit vnder the ſunne: Therefore I hated life for the worke that is wrought vnder the ſunne is grieuous vnto me, for all is vanity and veration of ſpirit, I hated all my labour wherein I had trauelled, I went about to make my heart abhorre it, for what hath man of his trauell, griefe of his heart, wherein hee hath trauelled

vnder

vnder the sunne, all his dayes are sorrowes, and his trauels griefe: his heart taketh not rest in the night, which also is vanity.

Frailty. O but wife and children, & friends, lye neere my heart and ministers thoughts of heauy woe vnto me, when I thinke of leauing them.

Faith. Remember (Frailty) what is written, Hee that loueth father and mother more then me, is not worthy of mee, and he that loueth sonne or daughter more then mee, is not worthy of me: He is the Father of the fatherlesse, and the widdowes Iudge, euen God in his holy habitation.

Frailty. O but God is angry with mee, and what shall I doe?

Faith. I will beare the wrath of the Lord, because I haue sinned against him, vntill hee plead my cause and execute iudgement for me: Then will he bring me forth to the light; and I shall see his righteousnesse, I will looke vnto the Lord, I will waite for God my Sauiour, my God will heare me: Reioyce not against me (O my enemy) for though I fall I shall rise, when I shall sit in darkenesse, the Lord shall bee a light vnto me.

Frailty. Sicknes and sufferings are tokens of Gods anger towards man or woman.

Faith. God forbid: cleane contrary doth the

Lord

Lord speake for our comfort, as many as I
Reuel. 3.19 loue, I rebuke and chasten: Be zealous therefore and amend: Againe, haue you forgotten the consolation that speaketh vnto you as vnto
Prou. 3.11 children: My son despise not the chastning of the Lord, neither faint when thou art rebuked of
Heb. 12.11 him, for whom the Lord loueth he chasteneth, & he scourgeth euery sonne that he receiueth: If yee indure chastning, God offereth himselfe vnto you, as vnto sonnes, for what sonne is there, whom the father chasteneth not: If therfore ye be without correction (whereof all are partakers) then are ye bastards and not sons: The righteous cry and the Lord heareth them, and deliuereth them out of all their troubles: The Lord is neere vnto all them that are of a contrite heart, and will saue such as be afflicted in spirit. Great are the troubles of the righteous, but the Lord deliuereth them out of all: He keepeth all his bones, so that none of them is broken.

Frailty. But death is dreadfull, and what a misery of man is it to die?

Faith. I shall not die but liue, and declare the workes of the Lord, I should vtterly haue fainted, but that I beleeue verily to see the goodnesse of the Lord in the land of the liuing: Christ is to me both in life and death aduantage; I desire to bee loosed and to bee with

Christ,

Christ, which is the best of all: Blessed are the dead which die in the Lord: Euen so saith the spirit, for they rest from their labours and their workes follow them.

Frailty. But I shall perish and be as though I neuer had beene?

Faith. Vnto my sheepe that heere my voyce, I giue eternall life, and they shall neuer perish, neither shall any plucke them out of my hand: My Father which gaue them mee, is greater then all, and none is able to take them out of my fathers hands, I & my father are one.

Frailty. Yet dust I am, and to dust I must returne?

Faith. We shall be changed in a moment, in the twinkling of an eye, at the last Trumpet, for the Trumpet shall blowe, and the dead shall bee raised vp incorruptible, and wee shall bee changed, for this corruptible, must put on incorruption, and this mortall must put on immortalitie, &c. But we know this, if our earthy house of this Tabernacle be destroyed, wee haue a building giuen of God, that is, a house not made with hands, but eternall in the heauens: Therefore we sigh desiring to be clothed with our house which is from heauen.

Frailty. When I am gone, I am gone, and what hope is there after death?

Faith. I know that my redeemer liueth, and

that

that hee shall stand the last vpon the earth, and though after my skinne wormes destroy this body, yet shall I see God in my flesh, whom I my selfe shall see, and my eyes shall behold, and no other for me.

Frailty. Satan frighteth me with my sinnes, and layeth the greatnesse of them before me?

Faith. But this is a true saying, and worthy of all men to be receiued: Iesus Christ came into the world to saue sinners, whereof I am chiefe? The blessed Apostle looked vpon himselfe, as the greatest sinner in the world, and yet despaired not: But saith, for this cause hee was receiued to mercy, That Iesus Christ should first shew on him all long suffering vnto the ensample of them, which should in time to come beleeue on him vnto eternall life.

Frailty. Sathan suggesteth that my repentance is too late?

Faith. It is neuer too late that is sincere and true: the theefe vpon the Crosse came very late, yet to him was it graciously said, This day shalt thou bee with mee in Paradice. Not presuming therefore of mercy, and continuing in sinne; but truely lamenting what was past, and leauing any further to offend wilfully, I also will say in hope, Lord remember me when thou commest into thy kingdome.

Frailty. Yet God is iust and must needes punish my sin?

Faith,

Faith. That iuſtice is ſatiſfied in the obedience of Chriſt, and each penitent ſinner may in comfort ſay: If any man ſinne, we haue an aduocate with the Father, Ieſus Chriſt the righteous, and he is the propitiation for our ſinnes, and not onely for our ſinnes, but for the ſinnes of the whole world; For two titles our Sauiour Chriſt hath to the kingdome of heauen: the right of inheritance, and the merit of his Paſſion: The firſt belongeth to him, the ſecond he vouchſafeth to vs in his merit: therfore our merit is not to be truſted in. For as touching our merit, remember Dauid, Enter not into iudgement with thy ſeruant (O Lord) for in thy ſight no fleſh liuing ſhall be iuſtified. When ye haue done all theſe things that are commanded, you ſhall ſay, we are vnprofitable ſeruants?

We haue done that which was once our dues to doe: Behold he found no ſtedfaſtneſſe in his ſeruants, and laid folly vpon his Angels; how much more in them that dwell in houſes of clay: whoſe foundation is in the duſt: yea the heauens are not cleare in his ſight: how much more is man abhominable and filthy, which drinketh iniquity like water. How may a man be iuſtified before God, or how can he be cleane that is borne of a woman: Behold, he will giue no light to the Moone, and the ſtarres are vncleane in his ſight: How much more man, a

 worme,

worme, euen the sonne of man which is but a worme. The Apostle againe, When the bountifulnesse & loue of God our Sauiour towards man appeared, not by the workes of righteousnesse which wee had done: but according to his mercy hee saued vs by the washing of the new birth, and renewing of the holy Ghost, which he shed on vs abundantly through Iesus Christ our Sauiour, that wee being iustified by his grace, should be heires according to the hope of eternall life.

Thus will faith euer finde comfort in the Word, to answere frailty in any point whatsoeuer of feare and fright, if it be sought out by carefull reading.

A Protestation in Sickneſſe.

I Wretched and woefull sinner, yet redeemed with the precious blood of Iesus Christ, through his great loue, not my merit, protest before the all-seeing God, that I doe heartily desire to die in the faith, wherein it becommeth a true member of the true Church to end this life. I beleeue and confesse all and euery part of the Christian Faith, either expressly mentioned, or truly comprised in the twelue Articles: and generally, I beleeue whatsoeuer a Christian man or woman ought to beleeue.

This immouable and firme faith (God assisting mee with his grace) I shall hold, as a strong

strong and inuincible hold, against all the suggestions and assaults of Satan: Wherefore, if either by his oppugning tyranny, or my sicknesse raging fury, I shall either speake, doe, or thinke any thing repugnant and contrary to this. Now in this my better strength both of body and minde, I disclaime it, renounce it, abhorre it, and pray that it may not bee imputed vnto mee, as any word, worke, or thought of mine, but of Sathans malice and my sicknesse strength. To my vttermost power I remit and forgiue vnto all persons, all iniuries whatsoeuer at any time, or in any sort done vnto mee: and earnestly intreating them the like againe from them to mee in any faults, or errours of mine vnto them: and I humbly acknowledge, with true woe of a grieued heart, that to my God I haue not carried my selfe as I should: my faults and offences, my faults and transgressions are bitter vnto mee: yet doe I not despaire, but laying hold by the hand of my faith, vpon my all powerfull and sweet Sauiour, I humbly craue mercy, with bowed knees of heart and soule before him: I acknowledge his infinite goodnesse to mee many and infinite wayes, and with heart and soule and all that is within me praise his holy Name: I commend into his hands my spirit, and though weake in body, yet strong in him, I say and cry, Lord

Iesus

Ieſus, Lord Ieſus receiue mee to thee, Come Lord Ieſus, come quickly, Amen, Amen.

A Prayer in Sickneſſe.

O Lord, iuſt art thou, and iuſt and true are all thy iudgements, thy wayes are mercy and truth, and there neuer was or ſhall be any end of thy goodneſſe: I humbly beſeech thee to haue mercy vpon mee, and doe not reward mee according to mine iniquities: I haue ſinned, I haue ſinned, and woe is me for it; O thou preſeruer of men, thine I am, and in thee is my truſt: in thy feare let mee liue, in thy fauour let me die; Sweete God of my comfort, Bleſſed for euer and euer, Amen.

Another Prayer.

MErcy Lord, mercy moſt holy and comfortable God, to all truely ſorrowing ſinners; looke vpon thy wretch that ioyeth to be thine, although moſt vnworthy to be reſpected of thee: vniuſt things haue I done, and my heart bleedeth for them; iuſt things doe I ſuffer in regard of thee my gracious God. I humbly acknowledge, if I looke what I haue done, what I ſuffer is not anſwerable: but leſſe doe I ſuffer then I haue deſerued: Deare Father, I acknowledge thy iuſtice ſo mixt with mercy, as neuer I can ſufficiently thank thee for it. Comfortable

fortable God, giue strength to my weakenesse, that more and more I may be able to doe that, which such great goodnesse of thine bindes mee vnto: where sinne aboundeth, thy mercy superaboundeth, and shall not I feele it? Let not thy prayer depart out of my mouth whilest I liue and breath; if outwardly I must suffer, yet inwardly comfort and indue mee with patience according to the multitude of thy mercies.

Thou knowest all, and thou canst doe all, and euer blessed be thy name, Amen, Amen.

Another Prayer.

MOst gracious redéemer, which euer art mercifull, euer comfortable and kinde to them that trust in thee, euer a Sauiour whether thou sendest vnto vs well or woe: since it is thy will that through many tribulations wee must enter into the kingdome of God: grant mee strength euer to continue and stedfastly abide, in all Christian fortitude & perseuerance against hell, death, and Sathan, and all these terrours they can inflict either vpon my soule, conscience, or body: that being assisted by thee, I may rest in thee, and receiue the crowne of life promised in thy goodnesse to all thine elect, for the which I shall sing prayses to thee in the heauens, with thee for euermore.

A

A Poeme to that effect.

OH what ſtrange ſudden newes
vnto the world is come:
What haſte the poſte doth vſe,
To ſummon all and ſum.

A debt is to be paied,
A certaine day is ſet:
And euery man afraide
How he ſhould pay his debt.

No ſurety will ſuffice,
No hoping of delay:
No clamors nor no cryes,
But either die, or pay.

The band is by the ſoule,
The ſubſtance faith and troth,
And who are in the world,
Muſt looke vnto their oath.

The Iudge is wiſe and iuſt,
His Law is pure and cleere;
And at his preſence muſt,
All fleſh and blond appeare.

The place ſhall be ſo great,
That none but ſhall haue roome,
But none that ſhall intreat,
To haue a partiall doome.

All

A Poeme to that effect.

All flesh shall be indited,
Of conscience accusation,
Shall let none be acquited,
That sinne sends to damnation.

But such as mercy craues,
That are for mercy crying:
And such as mercie saues,
From the eternall dying.

Time shall yeeld vp his flowers,
And faith subscribe to grace:
Nature yeelds vp her power,
Corruption hath no place.

And in an instant all,
A sudden change shall see,
Then all the world shall fall,
Where shall no being be.

Rich, poore, both yong and old,
Faire, full and strong, and weake;
Wise, fond, both hot and cold,
The hearts of all shall breake.

The spirits shall all assemble,
And horrors hold the heart:
The iustest soule shall tremble,
For feare of their desert.

All are in sinne contained,
But who for sinnes are sorry:
Shall be from death detain'd,
Hauing of mercies glory.

A Poeme to that effect.

The rich must leaue his wealth,
And to the graue must hye:
The youth must leaue his health,
And leayne the way to lye.

The faire must leaue to paint,
And take a earthly hue:
The poore must leaue to faint,
And bid the world adue.

The wise must leaue his wit,
And make the wormes a feast:
The foole must leaue his fit,
and make the graue his rest.

No bribe shall buy an houre,
No gift procure a grace:
To sweete the smallest sower,
in the infernall place.

Since then the newes are such,
The Day of Doome so nye:
And mercy doth so much,
With highest maiesty.

So none shall mercy craue,
With humble faithfull loue:
But shall in mercy haue,
The ioyes in heauen aboue.

And scape the paines of hell,
That doth to sinne belong:
And with the Angels dwel,
To sing a heauenly song.

Let vs to mercy flye,
From sinne and death to saue vs:
And vnto mercy cry,
That hell may neuer haue vs,

Amen.